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State of Religion in Spain, 1819.

THERE are in Spain, according to Antillon's * calculations, two hundred thousand ecclesiastics. They possess immense revenues and an incalculable influence over the mass of the people; though it is certain that influence is diminishing, notwithstanding the countenance and co-operation of a government deeply interested in preserving their authority.

It would be great injustice to the regular clergy of Spain to class them with the immense hordes of monks and friars, scattered over the face of the Peninsula, some possessing rich and well-stored convents, large estates and accumulating wealth, and others (the mendicant orders) who prey more directly on the labours of the poor, and compel the industrious to administer to their holy, uninterrupted laziness. The former, though, doubtless, by far too numerous, are for the most part intelligent and humane; dispensing benevolence and consolation in their respective parishes; friendly, in many instances, to liberty and devoted to literature. The latter, with few, but striking exceptions, † are unmanageable masses of ignorance and indolence. ‡ They

* Antillon—I cannot mention this illustrious name without a tribute of admiration and gratitude. A life devoted to virtue and literature, an unwearied struggle in the cause of civil and religious liberty, rewarded by the fatal blow of a hired assassin, leaves behind it an impress on the hearts of the generous and the good which will not and cannot be erased.

† It cannot be denied that the seclusion of the convent is so friendly to contemplation and research, that literature has been, and still is, greatly indebted to it. A glance at the columns of Nich. Antonio's Biographical Dictionary will give striking proof of this.

‡ There are many convents in which no book could be found but the service of mass or the rules of the order. In others, there are excellent libraries, of whose value the friars have no idea whatever. In the

live (as one of the Spanish poets says) in a state of sensual enjoyment between the organ-loft and the refectory, to which all other enjoyment is but purgatory; * the link which should

convent of San Miguel de los Reyes, near Valencia, I examined some of the most interesting MSS. in existence, which are in charge of a brotherhood of unlearned Geronimites. The librarian refused to shew me a celebrated MS. of the Roman de la Rose, "because" (he said) "it was the work of a heretic;" though he added, he had written some verses in it to frighten any inquirer who might accidentally open it. He had been recommending the burning a noble illuminated MS. of the "Divina Commedia," apparently contemporary with Dante, as "the wretch had dared to send even Popes to hell." Ancient copies of Virgil, Livy and others, are in some danger, should our zealous friar stumble on their history, and learn that they never went to mass.

* Montalvan.

Es Purgatorio—

Toda dicha, comparada

Con la de un frayle, cifrada

Desde el coro al refectorio.

The whole description is admirable, and I am tempted to introduce it here.

Friend, thou art right! A world like this
Hath nothing equal to the bliss
Enjoyed by yonder lazy friar,
Between refectory and choir!

The morning pass'd in sacred song,
(The task is short—the triumph long!)

Why should our portly friar repine?

Enough for him—good man! to see

His collar stor'd with rosy wine,

His table pil'd with luxury.

Come now, come with me, and partake

Our friar's poor and modest board:

Meek sufferer—for Jesus' sake!

Self-sacrific'd—to please the Lord!!

And is this rich and gay domain

His place of penury and pain?

That table *his*, where rang'd in state

I see so many jovial brothers,

Each with his fingers in his plate,

And his eyes fix'd upon another's?

O 'tis indeed a lovely sight

To see thus earth and heav'n unite;

And what an enviable union

Of church and kitchen in communion!

connect them with the common weal for ever broken; the ties of family and friend dissolved; their authority founded on the barbarism and degradation of the people, they are interested in stemming the torrent of improvement in knowledge and liberty, which must in the end inevitably sweep away these "cumberers of the soil." No society in which the sound principles of policy are at all understood, would consent to maintain a numerous body of idle, unproductive, useless members in opulence and luxury, (at the expense of the active and the laborious,) merely because they had chosen to decorate themselves with peculiar insignia—to let their beards grow, or to shave their heads; and though the progress of civilization in Spain has been greatly retarded, or rather it has been compelled to retrograde under the present system of despotism, yet, that great advances have been made since the beginning of the late Revolution, is happily too obvious to be denied.*

That Revolution, in fact, has produced, and will continue to produce, a very favourable influence on the ecclesiastical government of Spain. Leaving out of consideration the immense number of priests and friars who perished during the atrocious invasion of their country, the destruction of convents, the alienation of church property, and the not unfrequent abandonment of the religious vow, unnoticed amidst the confusion and calamities of active war, more silent, but more extensive changes have been going on. The Cortes,

when they decreed that no Noviciates should be allowed to enrol themselves,* gave a death-blow to the monastic influence, and since the re-establishment of the ancient despotism, the chasm left by this want of supply has not been filled up, nor is likely to be; for, the greater part of the convents (except those very richly endowed) complain that few candidates propose themselves, except from the lower classes of society, who are not likely to maintain the credit or add to the influence of the order. Examples are now extremely rare of men of family and fortune presenting themselves to be received within the cloisters, and offering all their wealth and power as the price of their admission. Another circumstance, the consequence of the Revolution, has tended greatly to lessen the influence of the irregular clergy, where it is most desirable it should be lessened, among the lower classes. Driven from their cells by the bayonets of *enemies*, or obliged to desert them that their convents might become hospitals for their sick and wounded *friends*, they were compelled to mingle with the mass of the people. To know them better was to esteem them less, and the mist of veneration with which popular prejudice had so long surrounded them, was dispersed, when they became divested of every outward distinction, and exhibited the same follies and frailties as their fellow-men.† He who, in the imposing procession, or at the illumined altar, appeared a saint or a prophet, was little, was nothing, when mingling in the common relations of life he stood unveiled before his undazzled observers. For the first time it was discovered that the monks were not absolutely necessary for the preservation even of religion. Masses were

While, hark! a voice at intervals,
The pious grace devoutly bawls
Gratias tibi, Domine!

While up and down their arms are moving
Like engines in a factory:

Thus most indisputably proving
How calm and meek and patiently

These pious souls submit to all

The sorrow, suffering and privation
Which may an earthly saint befall:

O unexampled resignation!!

Principe Perseguido.

* Much was apprehended from the recalled Jesuits: they came—not the learned, the illustrious fathers of former days, but a handful of ignorant, helpless old men, incapable of good, and, I trust, incapable of evil. Father Juan Andres died in Rome in 1817.

* They enacted this under the pretence that all young men were wanted for the defence of the country. Even the friars were obliged to be silent against such a plea.

† Nor are there wanting instances of friars atoning on the scaffold for crimes of the deepest dye; and I could mention examples of fraud, violence and murder committed since the king's return by individuals among them, whose monstrous atrocity it would be difficult to parallel.

celebrated as before: the host paraded the streets with its accustomed pomp and solemnity: the interesting ceremonies which accompany the entrance and the exit of a human being in this valley of vicissitude, were all conducted with their wonted regularity. Still less were they wanted to implore the blessing of Heaven on the labours of the husbandman, whose fruits grew and were gathered in with unvarying abundance. Without *them* the country was freed from the ignoble and degrading yoke of the usurper, while success and martial glory crowned the arms of their military companions, (the British,) who cared little for "all the trumpery" of "friars white, black, or grey;" and if the contagion of their contempt did not reach their Catholic friends, they lessened, at least, the respect with which the inmates of the convent had been so long regarded.

But in anticipating a period in which the Spaniard shall be released from monkish influence, it must not be forgotten how interwoven is that influence with his most delightful recollections and associations. His festivities, his *romerias*,* his rural pastimes, are all connected with, and dependent on the annual return of some saint's-day, in honour of which he gives himself up to the most unrestrained enjoyment. A mass is with him the introductory scene to every species of gaiety, and a procession of monks and friars forms a part of every picture on which his memory most

* *Romerias*. That these acts of devotion are always attended with shameful profligacy is sufficiently known. Even Calderon bears testimony to their danger:

— Todos los concursos

De varias romerias,
Tal vez en zelo empiezan
Y acaban en delicia;
El verse unos con otros
Commueve á la alegría,
La alegría al banquete
El banquete á la risa,
La risa al bayle, al juego
A la vaya, á la grita
Escollos en que siempre
La devocion pelagra.

A Maria el Corazon.

So, indeed, says the old proverb, "Quien muchos romerias anda tarde ó nunca se santifica."

delights to dwell.—And a similar, though, perhaps, a stronger impression is created on his mind by the enthusiastic "love of song,"* so universal in Spain. He lives and breathes in a land of poetry and fiction: he listens with ever-glowing rapture to the *Romanceros*,† who celebrate the

* The Roman Catholic Church has made a glorious league with the fine arts, each of which has been made subservient to its purposes, and has maintained its mighty influence. Poetry, painting and music can never pay the immense debt they owe to the gorgeous machinery of the Romish ritual.

† Perhaps I may be allowed to introduce a few specimens of the style of the *Romanceros*. For instance, their praises of the Virgin:

La reyna de los cielos
Emperatriz soberana
Fuente de amor y dulzura
Rio de bondad y de gracia
Pielago de perfecciones
Tranquilo mar de gracias
Iris de serenidades
Lucero de la mañana
Del cielo norte seguro.

San Onofre.

Sagrada Virgen Maria
Antorcha del cielo empyreo
Hixa del eterno Padre,
Madre del supremo hixo
Del sacro espiritu esposa.

Jayme del Castillo.

Hermosisima Maria
Preciosisima agucena
Que con tu divina gracia
Nos libertais de la pena,
Florida y hermosa rosa
Palma, cipres, virgen bella
Lirio, olivo, torre hermosa
De encumbrada fortaleza
Cielos, sol y luna hermosa
Fuente llena de clemencia
Que con tu divina gracia
Triunfos y lauros aumentas:
Gran Señora del Carmelo
Suplicote, sacra reyna
Que abogada y protectira
Con el rey de gracias seas.

Judio de Toledo.

Great, however, as is their devotion, it is less than their bombast.

Paren en sus movimientos
Ayre, fuego, tierra y ondas
Sol, luna, estrellas, luceros
Los planetas y la Aurora
Mientras mi pluma remonta
Su vuelo al mas sacro asunto
De la estacion dichosa
Quando vino la Cruz de Grao.

Cruz de Grao.

feats of his heroes, and surround his monks and hermits with all the glories of saints and angels: he hears of their mighty works, their sufferings, their martyrdom; and the tale, decorated with the charms of verse, is dearer to him than the best of holy writ. The peculiar favourites of the spotless Virgin, their words fall on his ear like the voice of an oracle, their deeds have the solemn sanction of marvellous miracles. To them he owes that his country is the special charge of the queen of angels, the mother of God; and in every convent he sees the records of the wondrous interpositions of heaven, which has so often availed itself of the agency of the *sainted* inmates, while every altar is adorned with the grateful offerings of devout worshipers, miraculously restored to health or preserved from danger. He feels himself the most privileged among the faithful. On him "our Lady of Protection" (*del Amparo*) smiles; to him the Virgin of Carmen* bows her gracious head. In his eye ten thousand rays of glory encircle the brow of his patron-saint, the fancied tones of whose voice support, assure and encourage him: he believes that his scapulary† (blessed by a Carmelite friar) secures him from every evil: his house is adorned with the pope's bull of indulgences—a vessel of holy water is suspended over his bed, and what more

can he want, what danger can approach him? His mind is one mass of undistinguishing, confiding, comforting faith. *That* faith is his religion, his Christianity! How difficult will it be to separate the evil from the good, if, indeed, they can be separated! What a fortress must be overthrown before truth and reason can advance a single step! What delightful visions must be forgotten, what animating recollections, what transporting hopes! Have we a *right* to rouse him from these blessed delusions? This is indeed the ignorance that is bliss. Is it not folly to wish him wise?

But, alas! this is only one side of the picture! for, however soothing, however charming the contemplation of contented ignorance may be to the imagination, in the eye of reason the moral influence of such a system is baneful in the extreme. All error is evil; and the error which substitutes the external forms of worship for its internal influence on the heart, is a colossal evil. Here we have a religion, if such it may be called, that is purely ceremonial. Its duties are not discharged in the daily walk of life, not by the cultivation of pure and pious and benevolent affections, but by attending masses, by reciting *Paternosters* and *Ave Marias*, by pecuniary offerings for souls in purgatory, and by a thousand childish observances, which affect remotely, if they affect at all, the conduct and the character. The Spaniard attends his parish church to hear a service in an unknown tongue;* he bends his knees and beats his bosom at certain sounds familiar to his ear, but not to his sense; he confesses and communicates with undeviating regularity;† and sometimes, perhaps, he listens to a sermon in the eloquent style and beautiful language of his country, not, indeed, instructing him in the moral claims of his religion, but celebrating

Remonte el vuelo mi pluma
Hasta la region mas alta
Del viento donde lucida
Brille, dando á aquesta plana
Y principio al suceso
Mas admirable de que narra
En sus anales el tiempo
Y las historias pasadas.

Jayme de Aragon.

* The Carmelites will have it that Elias (whom Thomas Waldenses calls the first virgin among men, as Mary is among women), dedicated a temple to "the mother of God" on Mount Carmel, nine hundred years before her birth. Those who wish to be acquainted with the wonderful miracles wrought by the "*Virgen del Carmen*," may consult an immense list published by Friar Juan Serrer, most of which are certified by notaries, priests, magistrates and friars.

† El bendito Escapulario
Que al infierno lo amedrenta.

Romance.

* It may, however, be noticed, that great numbers are drawn away from the religious services of the regular clergy, by the greater parade with which the friars attract their devotees to the convent chapel.

† Spain is a striking example of the influence of the habit of confession on public morals. It has there, no doubt, given the full reins to licentiousness.

the virtues and recounting the miracles of some saint or martyr to whom the day is dedicated. He reads his religious duties, not in a Bible, but an Almanack; and his Almanack is but a sort of Christian mythology. His saints are more numerous than the deities of the pantheon; and, to say the truth, there are many of them little better than these.*

He is told, however, that his country exhibits the proudest triumphs of orthodox Christianity. Schism and heresy have been scattered, or at least silenced: and if in Spain the eye is constantly attracted, and the heart distressed, by objects of unalleviated human misery; if the hospitals are either wholly unprotected, or abandoned to the care of the venal and the vile; if the prisons are crowded with a promiscuous mass of innocence and guilt in all its shades and shapes of enormity†—what does it matter? Spain, Catholic Spain, has preserved her faith unadulterated and unchanged, and her priests assure us that an error in creed is far more dangerous, (or to use their own mild language,) far more damnable, than a multitude of errors in conduct. A depraved heart may be forgiven, but not an erring head. This is, in fact, the fatal principle, whose poison spreads through this strongly-cemented system. To this we may attribute its absurdities, its errors, its crimes. This has created Dominicks and Torquemadas.

In a word, intolerance, in its widest and worst extent, is the foundation on which the whole of the Spanish ecclesiastical edifice rests. It has been called the main pillar of the consti-

tution, and is so inwrought with the habits and prejudices of the nation, that the Cortes, with all their general liberality, dared not allow the profession of any other religion than the "Catolica Apostolica Romana unica Verdadera."* The cry of *innovation* there, as elsewhere, became a dreadful weapon in the hands of those who profess to believe that errors become sanctified by age. Too true it is, that if long usage can sanction wrong, persecution might find its justification in every page of Spanish history, from the time when Recaredo, the gothic monarch, abandoned his Arian principles (with the almost solitary exception of the tolerant and ill-treated Witiza). Long, long before the Inquisition had erected its frightful pretensions into a system, or armed itself with its bloody sword, its spirit was abroad and active. Thousands and tens of thousands of Jews and Moors had been its victims, and its founders did no more than obtain a regal or a papal licence, for the murders which would otherwise have been probably committed by a barbarous and frenzied mob, excited by incendiary monks and friars.

The Inquisition has, no doubt, been greatly humanized by the progress of time; as, in order to maintain its influence in these more enlightened and inquiring days, it has availed itself of men of superior talent, these have softened the asperity, or controlled the malignity and petty tyranny of its inferior agents. Its vigilance and its persecutions are, indeed, continually at work, yet, I believe its *flames* will never again be lighted. Its greatest zeal is now directed against Freemasons, of whom immense numbers occupy its prisons and dungeons. I have conversed with many who have been incarcerated by the Inquisition, and they agree in stating that torture is no longer administered.† But its

* Feijoo, a Benedictine monk, says that his order have fifteen thousand canonized saints.

† Of the numerous banditti, for which Spain has been always distinguished, there is, perhaps, not an individual who neglects any of those ceremonies which are considered binding on all faithful Catholics.

— These murderous bands
In holy water wash their hands;
They never miss a mass—they wear
A rosary and scapulaire:
They damn all heretics, and say
Their pious Aves twice-a-day;
They bend at every virgin's altar;
And can such saints deserve a halter?

* The absurdity of introducing such an expression into a constitutional code could not be unnoticed by the illustrious body of deputies, to whom the Cortes had confided its arrangement. It is believed their object was to remove any suspicion as to their thorough orthodoxy, in order that they might effect hereafter some plans of ecclesiastical reformation.

† Torture has been abolished in Spain

influence on literature is perhaps greater than ever; for though Spain possesses at the present moment a great number of admirable writers, the press was never so inactive. The despotism exercised over authors* and publishers is so intolerable, that few have courage voluntarily to submit to it. Often after authorizing the publication of a work, they order it to be suppressed, and every copy to be burnt, and never think of reparation to those who are so cruelly injured. Their presumption in condemning whatever they cannot understand, † their domiciliary visits, their arbitrary decrees, against which there is no security and no appeal, make them fearful enemies and faithless friends.

With the difficulty, delay, expense and frequent impossibility of obtaining a licence for the publication of any valuable work, may be well contrasted the ridiculous trash which daily

for many years. However, that monster in the form of man, Elio, the captain-general of Valencia, has dared to employ it; and when I was in that capital I was informed, (and the fact has had abundant confirmation,) that it had been applied a few days before to no less than 147 individuals, whose cries and shrieks were heard by all the inhabitants of Murviedro, where they were confined. This tiger might allege, indeed, the example of his royal master, who caused numbers to be tortured in Madrid, after the last conspiracy there.

* Don Gonzalez Carbajal, a poet of no common merit, whose verses have been well compared with those of Fr. Luis de Leon, is now publishing a metrical version of the Psalms. The MS. was sent to the inquisitorial censors, who replied, that, though they saw nothing absolutely objectionable in the work, they deemed it very extraordinary and very suspicious that no allusion was made in it to the Sumo Pontifice!

† I will mention one of a thousand instances of ignorance which I have individually witnessed. As I did not choose to expose myself to be annoyed by inquisitors, I travelled without any English books, except a small collection of hymns. They pounced upon it at Miranda del Ebro, where there is a rigid examination: there was some dispute whether or not it should be condemned, when some word like the name of a Spanish town, caught their eye: "O, 'tis a book of roads," said our learned scrutineer, and he returned it to me.

issues from the Spanish press. Accounts of miracles wrought by the different virgins,* lives of holy friars and sainted nuns, romances of marvellous conversions, libels against Jews†

* Of the "different virgins" who divide the adoration of the devout in Spain, (each individual choosing his favourite,) it would be difficult to say which has the pre-eminence in general estimation. I believe "our Lady of Montserrat," in Catalonia, and "our Lady of the Pillar," of Zaragoza, have amassed for their guardian friars the largest piles of wealth.

† As an instance of the fraud, the falsehood and the folly of those who sway the minds of the lower classes, I would quote, from among many examples, the "*Centinela contra Judios*," a book of great popularity, introduced by several pages of inquisitorial praises. It gives the following account of the crimes and punishments of the twelve tribes:

"The tribe of Judah treacherously delivered up our Lord, and thirty of them die by treason every year.

"The tribe of Reuben seized our Lord in the garden, and therefore the curse of barrenness is on all they sow or plant, and no green thing can flourish over their graves.

"The tribe of Gad put on the crown of thorns, and on every 25th of March, their bodies are covered with blood from deep and painful wounds.

"Those of Asher buffeted Jesus, and their right hand is always nearly a palm shorter than the left.

"Those of Naphthali jested with Christ about a herd of swine, since when they are all born with tusks, like wild boars.

"The tribe of Manasseh cried out, 'His blood be on us and on our children,' and at every new moon they are tormented by bloody sores.

"The tribe of Simeon nailed our Lord to the cross, and on the 25th of March, four deep and dreadful wounds are inflicted on their hands and feet.

"Those of Levi spat on the Saviour, and the wind always blows back their saliva in their faces, so that they are habitually covered with filth.

"The tribe of Issachar scourged Christ, and on the 25th of March blood streams forth from their shoulders.

"The tribe of Zebulon cast lots for the garments, and on the same day the roof of their mouth is tortured by deep wounds.

"The tribe of Joseph made the nails for crucifying Jesus, and blunted them to increase his sufferings; and therefore their hands and feet are covered with gashes and blood.

"Those of Benjamin gave vinegar to

and heretics and Freemasons, histories of apparitions, and so forth, are generally introduced, not by a mere licence of the inquisitor, but by long and laboured eulogiums.

It is no novel observation, that the most cruel and intolerant persecutors have often been men wholly devoid of religious principle; men, who consider the religion of the state only as a part of its civil policy, and who treat the denial of a national creed with the same severity as the infraction of an established law, or rather as a species of treason against the supreme authority. No plea of modest inquiry, of conscientious doubt, or honest difference of opinion, is allowed to oppose for a moment their sanguinary and despotic sway. There are no terms of safety but those of unresisting, instant, absolute prostration. Such men are generally the prime movers of the gagging engine of religious intolerance; and such men are to be found too abundantly in Spain. Others there are who imagine they see in the pomp and parade of the Romish ritual, a system of delusion admirably adapted to beguile, or even to bless the ignorant. They fancy themselves beings of a higher and nobler order, and that, while they bask in the sunshine of intellect and knowledge, they may be well content that the uninstructed mass should trudge on in darkness below. Why should they throw their pearls to senseless swine; or shower down truth and virtue on those who fatten on vice and error?

But perhaps a larger class, which would include too the majority of the learned clergy of Spain, are they whose honest opinions are made up of heresy and infidelity; but their wordly interests are so inwrought with the existing system, that the thought of sacrificing those interests to the higher claims of right, has never occurred to them; or, if it has occurred, has never

Jesus; they all squint and are palsied, and have their mouths filled with little nauseous worms, which, in truth, (adds our author,) is the case with all Jewish women after the age of 25, because it was a woman who intreated the tribe of Joseph not to sharpen the nails used for the crucifixion of our Lord."

This is a fair specimen of a book of 220 pages.

obtained a moment's attention. To them it is a glorious and gold-giving superstition. If they can persuade themselves that, on the whole, it is harmless, they are satisfied. They do more—they say it is beneficial, and they have repeated this so often, that they, perhaps, almost believe it is true. Would they look round them they might see the melancholy effects which superstition and intolerance have produced in their hapless country. What is Seville—the once renowned Seville, with its hundred and twenty-five churches and convents? The very shrine of ignorance. It was there that the Spanish chart of liberty was trampled under foot, amidst ten thousand shouts of "Live the King and the Inquisition!" "Perish the Constitution!" Or Cordoba, so long the cradle of the arts, the favourite seat of retiring wisdom? It is become the chosen abode of vice and barbarism! The press, which was established there in the short era of Spanish liberty, has been torn in pieces by a frantic mob, who, excited by the monks, paraded the streets of this unfortunate capital, threatening death to every individual whose name had been connected with that of liberty. How many a town and city, once illustrious, has sunk into nothingness! • "What remains of their ancient glory? The ruins of palaces, of fabrics, of store-houses and dwellings; and undilapidated churches and monasteries and hospitals, outliving the misery of which they have been the cause." †

• Seville, Cordoba, Santiago, Burgos, Toledo—in a word, all the places where ecclesiastical authority is most active, have been the most strenuous opposers of the progress of civil, to say nothing of religious liberty. And these, too, are universally the most barbarous of the Spanish cities. How the clergy at Santiago frustrated the attempts of the heroic Porlier to establish the Constitution, is notorious.

† Informe de la Sociedad de Madrid sobre la Ley agraria, § 166.

At every step one finds in Spain enough to excite the most melancholy recollections. I went to Alcalá de Henares to visit the house in which Cervantes was born. (If I had undertaken a pilgrimage I could not have repaid the enjoyment, the delight, I have received from the works of this wonderful genius!) It had been

One might surely expect that in a country possessing eight archbishops, more than fifty bishops, and more than a hundred abbeys, with a jurisdiction almost episcopal; "in which," to use the language of a Spanish writer, "there are more churches than houses, more altars than hearths, more priests than peasants;" in which every dwelling has its saint, and every individual his scapulary;—one might expect to see some benefits, some blessings resulting from this gigantic mass of ecclesiastical influence. Let us, then, look upon a picture drawn by the hand of an acknowledged master.

"Our universities* are the faithful depositaries of the prejudices of the middle age; our teachers, doctors of the tenth century. Beardless noviciates instruct us in the sublime mysteries of our faith; mendicant friars in the profound secrets of philosophy; while barbarous monks explain the nice distinctions of metaphysics.

"Who goes into our streets without meeting *cofradías*,† processions or rosaries; without hearing the shrill voice of eunuchs,‡ the braying of sacristans, the confused sound of sacred music, entertaining and instructing the devout with compositions so exalted, and imagery so romantic, that devotion itself is forced into a smile? In the corners of our squares, at the doors of our houses, the mysterious truths of our religion are commented on by blind beggars to the discordant accompaniment of an untuned guitar. Our walls are papered with records of 'authentic miracles,' compared to

destroyed, that a herd of friars might enlarge their kitchen-garden! I inquired for the MSS. of Ximenes Cisneros: they had been cut up for sky-rockets to celebrate the arrival of some worthless grandee!

* Some of the Professors of the Spanish universities, those especially of civil law and medicine, and perhaps even some of theology, are enlightened men and lovers of liberty. This is decidedly the case at Salamanca and Alcalá, and partially so at Valencia. To the rest the text may safely be applied.

† *Cofradías*—assemblies for religious objects.

‡ Eunuchs are not now common in Spain. The inhuman practice, once so frequent, is now prohibited by law.

which, the metamorphoses of Ovid are natural and credible.

"And ignorance has been the parent, not of superstition alone, but of incredulity and infidelity. The Bible, the argument and evidence of our Christian faith, has been shamefully abandoned, or cautiously buried beneath piles of decretals, formularies, puerile meditations, and fabulous histories.

"Monkish influence has given to the dreams and deliriums of foolish women, or crafty men, the authority of revealed truth. Our friars have pretended to repair with their rotten and barbarous scaffolding, the eternal edifice of the gospel. They have twisted and tortured the moral law into a thousand monstrous forms, to suit their passions and their interests. Now they describe the path to heaven as plain and easy,—now it is difficult,—to-morrow they will call it impassable. They have dared to obscure with their artful commentaries the beautiful simplicity of the Word of God. They have darkened the plainest truths of revelation, and on the hallowed charter of Christian liberty, they have even erected the altar of civil despotism!

"In the fictions and falsehoods they have invented to deceive their followers, in their pretended visions and spurious miracles, they have even ventured to compromise the terrible majesty of heaven. They shew us our Saviour lighting one nun to put cakes into an oven; throwing oranges at another from the *sagrario*; tasting different dishes in the convent-kitchens, and tormenting friars with childish and ridiculous playfulness. They represent a monk gathering together the fragments of a broken bottle, and depositing in it the spilt wine, to console a child who had let it fall at the door of the wine-shop. Another, repeating the miracle of Cana to satisfy the brotherhood, and a third restoring a still-born chicken to life that some inmate of the convent might not be disappointed.

"They represent to us a man preserving his speech many years after death, in order to confess his sins; another throwing himself from a high balcony without danger, that he might go to mass. A dreadful fire instantly extinguished by a scapulary

of Estamene. They shew us the Virgin feeding a monk from her own bosom; angels habited like friars, chanting the matins of the convent, because the friars were asleep. They paint the meekest and holiest of men torturing and murdering the best and the wisest for professing a different religious creed.

"We have indeed much *religion*, but no Christian charity. We hurry with our pecuniary offerings to advance any *pious work*, but we do not scruple to defraud our fellow men. We confess every month, but our vices last us our lives. We insist (almost exclusively) on the name of Christians, while our conduct is worse than that of infidel. In one concluding word, we fear the dark dungeon of the inquisition, but not the awful—the tremendous tribunal of God!"*

This is the representation of a Spaniard. Though the colouring is high, it is a copy from nature, and the shades might have been heightened had he witnessed the conduct of numbers of the monastic orders during the late convulsions of Spain. There are, indeed, few examples of such infamous want of principle as was exhibited by many of them on the king's return. Those who had gone about preaching the rights of man, proclaiming the wisdom and exalting the blessings of the new constitution; exhorting their hearers, often with a vehemence little becoming their situation, to live and die for its preservation, and hurling their bitterest anathemas against those who dared to question the wisdom of a single article, —when the king refused to sign that constitution, became the eulogists of every act of tyranny, the persecutors of the *liberales*, and the chosen friends of Ferdinand.† They have had their

reward; and though a few of them have occupied the vacant sees, and have been caressed and recompensed

las Cortes! Feliz transito de una casi mortal agonía á una vigorosa robustez política. Mejor de los gobiernos — Cortes! precioso nombre qui despierta en nuestra alma todas las ideas de la antigua libertad y grandeza Española! Solo remedio de nuestros males, suspirados por todo Español, amante de su patria. Constitucion sabia y liberal — excelsa fabrica! ¿Que ofrecen Grecia y Roma comparable á nuestro augusto congreso y á su código tan completam ente acabado? ¿Nacion sabia y entendida, que proclama con voz enérgica su libertad, su independencia y soberanía! Libre é independiente, y no el patrimonio de ninguna familia ó persona. *El Rey no puede. El Rey no puede.* Avergüenzense los brutales idolatras del Atila ó Gengis Khan de la Europa — la España tiene una barrera firmísima contra el despotismo. Emancipados Españoles — segunda vez, loor sempiterno, himnos de bendicion á nuestros sabios legisladores! Leyes fundamentales, libe- rules y sabias — despues del catecismo de la religion estudialas, meditalas, canonizalas — á la par del catecismo de la religion pon en las manos de tus hijos y nietos el código constitucional. Pronunciad con entusiasmo el juramento inviolable que va á ser rubricado con la sangre del divino cordero, y que los angeles habrán ya escrito en las columnas del empíreo. Los corazones Castellanos dicen mucho mas que lo que los labios pronuncian; ardientemente desean que al lado de aquella ara augusta se erija una pirámide, donde sea escrita en letras de oro esta inscripcion sencilla, *Juramos ser fieles á la constitucion: por ella viviremos gloriosos: y por ella, si menester fuere, gloriosamente moriremos.*" Sermon preached in Valladolid, 13th September, 1812.

This recreant friar in a letter to the Patriarch of the Indies, dated 20th February, 1815, thus writes:

Of the Cortes: "Hicieron publicar y jurar con la mas escandalosa premura una constitucion ignorada. Su formacion fué viciosa é ilegal; el código fué hecho por los amafios y malas artes de una faccion de anarquistas. Cortes — nombre hoy de infausto agüero — Junta de cabalas Cadtanas."

Of the constitution: "Se la publicó casi en la forma qui se publicó el Alcoran todo por sorpresa, todo premura y todo militar. ¿Sus dias de terrorismo! Juré un odio eterno á los principios democraticos de la llamada constitucion y las ideas anarquicas é irreligiosas del partido liberal."

Of Ferdinand: "Nuestro idolatrado rey.

* Translated from a little tract called "Pad y Toros," attributed to Jovellanos. It was written before the Revolution.

† Such men as Father Martínez, (Mercedario) who has been appointed one of the preachers of the royal chapel, should be held up to public detestation.

"¿Grande epoca de nuestra felicidad y de nuestra regeneracion! Rubricad la constitucion con un juramento inviolable, sellada con la sangre de vuestras venas. Sus legisladores han sido inspirados por la Sabiduria divina —; Gloriosa instalacion de

with no sparing hand, the finger of hatred and of scorn points them out to the execration of betrayed and suffering millions, while their names will go down to posterity, accompanied with reproaches, curses and infamy. If those be forgiven who have gone on in one consistent career of servitude and degradation; who have betrayed no cause of liberty—for they are by habit and by election slaves; who have sacrificed no manly principles—for manly principles they had none;—still no charity can wash away the stains of those traitors to

freedom, to humanity, to Spain, who so atrociously deserted the banners of their country's welfare, to range themselves around the standards of a profligate and unexampled tyranny.

The most notorious of those, however, who co-operated to establish that fatal and ferocious despotism which now degrades and oppresses Spain, have already become its victims. In their sorrow and suffering and exile, let the unshaken friends of constitutional liberty, who are scattered over Europe, console themselves with remembering that their personal fate is no more severe than that of the base tools of a wretched monarch, who have nothing to accompany their wanderings but sadness, shame and self-reproach, dark and barren prospects, and desolate remembrances; while *those* shall receive from all around them, the smiles and the praises of the wise and good. They may look back on the "bread" of virtue which they have "cast on the waters," and forward in the confident hope that they "shall find it again after many days:" but they who sacrificed their country to their cold-hearted and selfish avarice, have wholly erred in their calculations. Their country is fallen indeed, but they, too, have been buried in its ruins. Ferdinand, who has just as much of gratitude as of any other virtue,* has already trampled on the miserable tools of his early tyranny. It were well if those who "put their trust in princes," would study the many impressive lessons which the reign of the Spanish tyrant affords.

It is consolatory to turn from the profligacy and vice so often prominent amidst extraordinary political revolutions, to the spirit of truth and liberty which they always elicit; and Spain has had a most triumphant list of patriots. Their names must not be recorded: for, to receive the tribute of affection and gratitude from any hater of a tyrant, would be sufficient

Nuestro suspirado monarca, el mas justo de los reyes."

Of himself: "Mi conducta me granjeó el favor de todos los buenos de Galicia, que me miraban como una columna del partido servil. El consejo de Castilla me honró confiándome la censura de varios papeles qui calificqué de sediciosos, subversivos é injuriosos á la soberania de S. M. El primer nombrado por la Junta de Obispos por la censura de todos los escritos revolucionarios é impios fué el Padre Martinez *nemine discrepante*. El ayuntamiento de Santiago me comisionó que diere gracias á S. M. por el reestablecimiento de la Inquisicion pidiendo á S. M. por los P. P. Jesuitas. 'El Rey en atencion al distinguido merito y servicios del Padre Martinez' me nombra su predicador supernumerario: y despues, 'S. M. en consideracion á la solida literatura de V. S. y á los servicios hechos á su real persona, la religion y al estado,' le nombra Consejero de la Suprema de la Inquisicion!"

Of the above sermon: "Hablé con la ligereza y superficialidad de un orador que habla de lo que no entiende. Era poco instruido en el derécho publico Español. Hablé constitucional y por conseqüente disparatadamente. Sermon de adornos, flores, y exagerados hiperboles, sedicioso, subversivo é injurioso á la soberania de S. M."

Another disgraceful example may be quoted in that of Father Velez, the present Bishop of Ceuta, who has lately published a book, entitled *Defensa del Altar y del Trono*, so infamous, so full of outrages, insults, and shameless mendacity, that the very Inquisition refused to license its impression; and our mitred libeller delivered a copy to the king, whose taste it so admirably suited, that he issued an immediate mandate, signed by his royal hand, ordering its instant publication. I believe it is the only book which has been printed for years without the Inquisition's authority.

* The title of *Ingrato* is, in fact, the Spanish despot's right *par excellence*. A few more such examples would dissolve the spell which holds so many slaves in bondage, and lead them to doubt whether

"Such divinity as doth hedge a king," can really be of celestial origin.

to subject them to his merciless ferocity. How wretched that country where no meed of applause may follow the track of talent or of virtue—where knowledge and the love of freedom are pursued and persecuted as if they were curses and crimes! Otherwise, with what delight should I speak of some who, buried in the obscurity of the cloister, or retiring into solitude from the noisy crowd, sigh in secret and silence over the wretched fate of the land of their birth, their admirable powers of body and mind fettered and frozen by the hand of despotism! All around them is slavery and ignorance; to them remain alone the joy of holding converse with the wise and the good of departed time, and the ecstatic hope that their country will one day burst from its death-like slumbers, and spring forth “into liberty and life and light.”

And let those illustrious exiles, the martyrs of truth and freedom, who have been driven by an ungrateful and cruel tyrant from their homes and their country, and doomed “to wander through this miserable world,” take heart; for a brighter and better day is about to dawn upon Spain. I have expressed a hope, it should rather be a conviction, that this period cannot linger long. If the extreme of evil brings with it its own remedy; if human endurance will only support a certain weight of despotism; if “there is a spirit in man;” if there is a strength in virtue or in liberty—the intolerable fetters must be broken.

¿Qui es esto, Autor eterno

Del triste mundo? tu sublime nombre

Que en el se ultraja á moderar no alcanzas?

—¿á infelices venganzas

Y sangre y muerte has destinado el hombre?

¿A tantas desventuras

Ningun termino pones? ¿ó el odioso

Monstruo por siempre triunfará orgulloso?

Melendez.

J. B.

Sir, September 23, 1819.

ON referring to a Latin version of the Scriptures, in my possession, by Tremellius and Junius, printed at Geneva, 1590, I found that this

notorious text was omitted, and the reason assigned in a note affixed, as follows:

“Notum septimum versiculum Syrum Testamentum omittit, sicut etiam multi Græci codices: qui ita restitui posset, Nam tres sunt qui testificantur in cælo, Pater, et Sermo, et Spiritus Sanctus: et hi tres unum sunt. Sed quia non modo in impresso sed etiam in manuscripto codice Heidelbergensi omittebatur, nec in omnibus vetustis Græcis codicibus legebatur, textui inserere non sum ausus: ne tamen versiculorum fieret perturbatio, utque eorum numeri responderent numeris versiculorum Græci textus, à sexto transilii ad octavum.”

This affords an additional proof that the verse was not universally received, even at so late a period as the latter end of the sixteenth century.

J. W. FAIRBRIDGE.

Sir,
MY attention has been lately recalled by a little publication, entitled “The Authenticity, and, consequently, the Genuineness of the Baptismal Commission in its present Shape, questioned upon the Evidence of the Apostolic History and of the Apostolic Writings,” to a subject which at different times of my life has much occupied it, and never without increased conviction in favour of the conclusion contended for by the writer, that baptism in the received form, was not the practice of the apostles. The author is evidently little skilled in the art of composition, and, in my opinion, does not do justice to the subject of his inquiry: but he has said more than enough to invite others more competent to the investigation, to exercise their talents upon it, and particularly those of our fraternity. That baptism “in the name of the Lord,” must either mean the baptism prescribed by our Saviour in the *questioned* form, or in a form that at once negatives the authenticity of the only remaining text to which orthodoxy can at all plausibly appeal in vindication of its unscriptural hypothesis, appears to me scarcely a problematical proposition. Yet our Essex-Street Liturgy seems to suppose that either form may be adopted at the pleasure of the party: a supposition surely quite indefensible. Can

it for a moment be believed that the apostles baptized in any other form than that enjoined by their Master? And if *they* baptized "in the name of the Father, and of the Son, and of the Holy Ghost," is their practice not absolutely imperative on the church? The only alternative seems to be the rejection of the text on the authority of the practice, or undeviating obsequiousness to its precise dictate. But, to my mind, this only surviving pillar of pseudo-orthodoxy is as certainly baseless as that of the Three Witnesses, nor can I entertain a doubt that mature reflection on the admitted facts connected with the case, would propitiate many a man "of sound understanding and honest heart," not only to the adoption of the conclusion, but to the more unwelcome duty of bearing his public testimony to its truth. The exclusive reference to Christ, wherever mention is made of baptism; the absence, upon the same occasion, of every association suggested by the *received* baptismal form upon any interpretation of its import; the moral impossibility (surely I do not use too strong a term) of any apostle familiarized to such a form, invariably *breaking off* with the Son at the beginning of every epistle; the uniformity of the mention in an elliptical manner; the But I am forgetting my object, which was not to reason myself, but "to set others on thinking." I will therefore abruptly take my leave.

R. D.

*Eversham,**August 11, 1819.*

SIR,
AFTER the example of Mr. Drummond [Vol. VI. p. 75] and others, I send you as perfect a register as I can at present make out, of the succession of ministers to the Presbyterian congregation now assembling at the Great Meeting, Smithford Street, Coventry, which you may, perhaps, insert in the Repository. I have been for some years collecting information respecting the formation of the society; the persecutions they suffered; the zeal and perseverance they manifested under the frown of the reigning powers; their success and prosperity under various ministers of eminence in the Christian world; their falling off in latter times, &c.,

which, at a future opportunity, I may communicate to you, to make what use of it you may think proper.

It appears highly desirable that the attention of the present race of Dissenters should be called to the principle upon which our societies were founded, and what our forefathers *did* and *suffered* for the sake of a good conscience. The secularity and indifference of too many connected with our old places of worship, form a melancholy contrast with the zeal and liberality of their pious founders.

T. D.

Presbyterian Congregation now assembling at the Great Meeting, Coventry.

Dr. Obadiah Grew and Dr. John Bryan, ejected from St. Michael and Trinity Churches, had a numerous congregation in some licensed place at Coventry, in the year 1672, and Dr. Grew continued to preach, though not without interruption,* till the year 1682, when the liberty was recalled. From that period to the year 1687, Dr. Grew, when blind and compelled to leave the city by the Oxford Act, employed an amanuensis, and dictated a sermon to him every week, which being read afterwards to several short-hand writers, it was again transcribed and read at twenty different meetings of small numbers to avoid the penalties of the law. Upon King James's granting liberty of worship, in the year 1687, the Presbyterians at Coventry held their meetings in St. Nicholas' Hall, commonly called Leather Hall,† where they made seats

* Which appears from a curious correspondence between the corporation of Coventry, the Earl of Northampton, Privy Counsellor to his Majesty, (also Recorder of the city,) and the Earl of Arlington, principal Secretary of State to Charles II., on the subject, recorded in the Common Council-book of the city of Coventry, a copy of which I was favoured with from Mr. Sharp, of Coventry, the Antiquarian, a respectable member of the Established Church.

† From an old MS. in possession of Mr. Nickson, of Coventry, a respectable member of the society of Friends, well known among antiquarians as a curious collector of every thing connected with antiquity. The late minister of Coventry having purchased a house in 1818, near the meeting,

and galleries, and continued to assemble till the year 1700, when, finding the place inconvenient, they built a meeting house in Smithford Street, which is their place of worship to this day: a large substantial building, 40 feet 6 inches wide, and 65 feet 6 inches long, clear measure.

MINISTERS.	FROM	DIED	REMOVED TO
Dr. Obadiah Grew - -	Coventry - - - 1672	1689	
Dr. John Bryan * - -	Coventry - - - 1672	1675	
Rev. Jarvis Bryan - -	Old Swinford - - 1675	1690	
Thomas Shewell - -	Leeds, Kent - - - 1689	1693	
William Tong - -	Knutsford, Cheshire, in - - - - 1690	1727	Salter's Hall, London, in - - 1704
Dr. Joshua Oldfield - -	Christ College, Cambridge, in - - 1693	* *	London, to succeed T. Kentish - 1700
Rev. John Warren - -	Prestwood, near Stourbridge - 1700	1742	
Joshua Mersel - -	Uttoxeter, Staffordshire, in - - - 1704	1716	
Richard Rogerson -	Duffield, Derbyshire, in - - - - 1717	* *	Alcester, in - - 1723
John Partington -	* * * - 1724	* *	Hampstead - - 1730
Francis Blackmore	* * * - 1730	1761	Worcester - - 1742
Ebenezer Fletcher -	* * * - 1742	1763	
Robert Atkinson -	* * * - 1744	* *	* * * 1756
Thomas Jackson †	* * * - 1756	1785	
Posthumous Lloyd -	Thame, Oxfordshire 1763	1777	
Peter Emons - -	Nottingham, - - 1777	1810	
Timothy Davis - -	Llwyn-rhyd-owen, Cardiganshire - 1810		Eversham - - 1819

SIR,
GIVE me leave to ask if any of your readers, especially those who have visited Rome, can account for the following extraordinary nar-

found by the title-deeds that it stands on the site of Lenthal Hall, where the congregation used to meet prior to the year 1700.

* Ob. Musson appears also to be a Dissenting minister at Coventry at the same time, and probably to the same people; for I have seen a work by Dr. Bryan in verse, entitled "Harvest Home: being the Summe of certain Sermons upon Job v. 26, one whereof was preached at the Funeral of Mr. Ob. Musson, an aged Godly Minister of the Gospel, in the Royally Licensed Rooms in Coventry; the other since continued upon the subject, by J. B., D.D. late Pastor of the Holy Trinity in that ancient and honourable City. The first Part being a Preparation of the Corn for the Sickle. The latter will be the Reaping, Shocking and Lining of that Corn which is so Fitted. London: printed for the Author, 1674."

† It will be seen by the dates that the congregation had always two ministers to the period of Mr. Jackson's death, when Mr. Emons became sole pastor.

ration. I find it quoted in *Tomasini de Tesseris Hospitalitatis*, Amst. 1670, (p. 218,) from a description of Jerusalem, (p. 173,) by *Adricomius*, who died in 1585, at Cologne, where, in 1643, was published his *Theatrum Terræ Sanctæ*. The passage, which is in Latin, I have thus literally translated. The author is speaking of the field purchased at Jerusalem with the reward of Judas's treachery.

From this field the Empress *Helena* procured as much earth as several ships could contain, to be conveyed to Rome. This earth was deposited near the Vatican Hill, on a spot now called, by the natives, *Campo Santo*. Though in a different climate, its peculiar properties remain, as is shewn by daily experience: for, to the exclusion of *Romans*, it is devoted solely to the burial of strangers; whose flesh is, in twenty-four hours, entirely consumed, nothing remaining but their bones.

Tomasini was an Italian, who died in 1670, Bishop of *Citta Nova*. He says, indeed, of *Adricomius*, and the authors whom he followed, *mirum est quod de hoc agro scribunt*, (it is

extraordinary what they write of this field). Yet had there not been some tradition respecting this achievement of the Empress *Helena*, or some peculiar property in the earth of the *Campo Santo*, this scholar would scarcely have ventured to introduce the passage in his very curious and learned work. I cannot refrain from adding his compliment to our country (p. 225):

"*Britannos hospitibus vocat Horatius. (Carm. L. iii. O. iv.) At nihil hodie ista gente amabilius. Tanta culturæ vis est, qua literæ animos cetero quin feros emolliunt.*" (Horace describes the Britons as ferocious to strangers. Yet, at this day no people are more courteous. Such is the powerful effect of cultivation, by which literature polishes the rudest dispositions.)

You have, I think, in some early Volume an account of the Empress *Helena's* transportation of the true Cross.

OTIOSUS.

The Nonconformist.

No. XIV.

An Essay on the Life and Character of Hugh Peters, Chaplain to Oliver Cromwell and the Parliament.

(Concluded from p. 532.)

HUGH PETERS was so great a favourite with the Parliament, that they made an order for £100 a-year for himself and his heirs; at another time they voted him an additional £200 a-year. After this they gave him an estate, which had been a part of Lord Craven's, and the whole of Archbishop Laud's private library, valued at £140,* besides continuing to him his annual stipend as a preacher. These were handsome rewards in those days; yet he says, "I lived in debt, because what I had, others shared in.†

This benevolent man saw how he was valued by the Parliament, and therefore embraced every opportunity of improving his interest with them in behalf of the unfortunate.

When Archbishop Laud was prosecuted, Peters interested himself much in his behalf; and it was at his especial recommendation that a motion was made in the House of Commons to spare his life, and transport him to New England.* When Lord George Goring, Earl of Norwich, was in danger of losing his life, Peters himself petitioned the Parliament, and obtained his pardon. For this service the Earl made him a present of a valuable seal; and this he produced on his trial, saying that he should keep it for his sake as long as he lived. On the 9th March, 1648, James, Marquis of Hamilton, was beheaded for marching an army against the Parliament; but as Peters had presented a petition from Hamilton to the Speaker, it was imagined he would have been pardoned. See a Letter addressed to Secretary Nicholas, and preserved in Ormond's papers, published by Carte, which shews the opinion the public had of his interest with the House. A few months before this, viz. in December 1647, Henry Somerset, Marquis of Worcester, died at the age of 84 in the custody of the Parliament's Black Rod, and it appears that Peters interested himself in his behalf also; and so grateful was the Marchioness for this service, that when Peters was going to his trial, she gave him a certificate, written with her own hand, beginning thus: "I do hereby testify, that in all the sufferings of my husband, Mr. Peters was my great friend."† Lord Goring, the Marquis of Hamilton, and the Marquis of Worcester, were all of the opposite party to that which Peters had so warmly espoused; but to be unfortunate, seems to have been sufficient to entitle any man to his good offices.

Although Hugh Peters was an enemy to kingly authority, I have no doubt but he felt towards the king as a Christian ought to have done, and would have rendered him any service in his power;‡ for in his letter to his daughter he says, "I had access

* Biog. Dict. IX. 248.

† See Trials of the Regicides, p. 173.

‡ It has been said that Hugh Peters was the means of preserving the Royal Library at St. James's entire. Mon. Repos. II. 520, in a note.

* Respecting Laud's books, see Welwood's Memoirs, 12mo, London, 1710, p. 58.

† See the Last Legacy, p. 103.

to the king—he used me civilly; I, in requital, offered my poor thoughts three times for his safety.”* And Mr. Whitlock relates, that “at a conference between him and the king, the king desired one of his own chaplains might be permitted to come to him, for his satisfaction in some scruples of conscience, and thereupon the Bishop of London was ordered to go to his Majesty.”† At another time, when Charles was in the hands of the army, Sir John Denham was entrusted by the Queen with a message to his Majesty, and he relates that he got admittance to the king by the assistance of Hugh Peters.‡

In January 1649, the king was beheaded; and although Peters, by his frequent addresses to the army, encouraged them to proceed in the business of the Revolution, I do not find that he was employed at the time, or was in the least accessory to the actual death of the king. That he was very instrumental in promoting the views of the Republicans there is abundant evidence, and the zeal which he manifested in the cause is abundantly sufficient to account for the inexorable revenge with which he was pursued by the Royalists. It is very well known that he addressed the soldiers at Bridgwater, and again at Milford Haven; and that, by a sermon he preached in the Market-place at Torrington, he induced many, who had hitherto adhered to the king's party, to leave that party and declare for the Parliament. It appears also from a letter, written by Rushworth to the Speaker of the House of Commons, that the gentlemen of Cornwall were induced to decide for the Parliament, by a persuasive harangue which Peters delivered to them on Bodmin Downs.§ All this, however, may have been done by a man of his sentiments, with the purest and most philanthropic intentions.

About the year 1649 or 1650, Hugh Peters was appointed by Cromwell to be one of the triers for the ministry, an appointment which was designed

to keep improper men out of the church. Of this appointment Peters himself speaks with great modesty in his Last Legacy.* Butler has, however, endeavoured to turn the office into ridicule.†

I do not find any document to shew how Peters was engaged in the year 1650, but on the 20th January, in the year 1651, a committee was appointed to remove certain inconveniences in the mode of administering the laws of the land; and Peters, together with Mr. John Rushworth, the historian, Sir Anthony Ashley Cooper, afterwards Earl of Shaftsbury, and many other men of rank, were appointed on that committee.‡ Upon this circumstance I shall merely remark, that Cromwell and his Parliament usually filled the offices of trust with men of talent and unimpeachable integrity; therefore the appointment of Peters by the Parliament of England to an office of such dignity and importance, and with such men, is of itself no small praise. Especially when it is considered, that the Parliament had ample means of rewarding all whom they chose to employ;§ that they voted Milton one thousand pounds for writing his *Iconoclastes*,|| and allowed him a weekly table for the entertainment of learned men and foreign ambassadors.¶

The next affair of any importance, in which Hugh Peters was engaged, or rather, the next in point of time which has come to my knowledge, was at the instance of the Government of Holland. The Dutch having been much alarmed at the repeated defeat of their fleets by Admiral Blake, and the messengers whom they had sent to sue for peace having

* Page 109.

† See the Third Canto of *Hudibras*.

‡ Harris's *Life of Cromwell*, pp. 289, 291.

§ Ibid. p. 292.

|| See Richardson's *Life of Milton*.

¶ Toland's *Life of Milton*, Note, p. 110, 8vo. 2d edition. The munificence of Oliver and the Parliament were also displayed in their treatment of Major-General Lambert, to whom, in consequence of his valour, they voted a thousand pounds for the purchase of a jewel; and afterwards Oliver granted him a pension of £2000 per annum.

* Last Legacy, p. 103.

† Whitlock, p. 370.

‡ Dedication of Denham's Poems to King Charles II. 1671.

§ Harleian Miscellany, V. 563.

been unable to appease Cromwell, though they made the most obsequious submission, and had offered to engage that the Dutch Ambassadors should in future stand uncovered in his presence, in the beginning of the year 1653, they employed Colonel Doleman and others to learn the sentiments of the leading men of the Parliament, and gain over Hugh Peters to plead for them.* This office Peters undertook, and it seems he was authorized to offer the sum of three hundred thousand pounds to purchase the amity of the Parliament and the Protector.† This attempt, however, did not succeed, and when the negotiation was broken off, the Dutch fitted out another large fleet under Van Tromp, De Witt and De Ruyter, and appointed four other deputies to go upon another embassy to England. These men arrived on the 2d of July, 1653, and "all joined in one petition for a common audience, praying thrice humbly that they may have a favourable answer, and beseeching the God of peace to co-operate."‡ These ambassadors, like the foregoing, sought out Peters, and engaged him to present their petition. Hugh Peters received it with great affability, and having delivered it to Secretary Thurloe, that amiable man laid it before the Council of State, where it was immediately attended to. After a variety of interviews, peace was at last concluded, and the ratifications were mutually exchanged on the 2d of May, 1654; a circumstance which produced such universal joy in Holland, that the government ordered several medals to be struck on the occasion. That the Dutch thought Hugh Peters had sufficient influence to promote the pacification, is demonstrated by the circumstance of both deputations having besought his assistance; and that the English thought he had actually been of service in the business, is, I think, evident from the historian of that war, (who was a high Tory, and had no inclination to do honour to Peters,) having made

choice of an engraved representation of the four deputies, in the act of presenting their petition to Peters, as a frontispiece to that work. The book to which I refer, is entitled "A Justification of the War against the United Netherlands, by Henry Stubbe, 1673."

That Hugh Peters, who had undoubtedly a great deal of benevolence and right feeling in his composition, was actuated by a good principle in this interference in behalf of the Dutch, I should have readily supposed, if nothing had been recorded respecting it; but Ludlow has informed us, that "*In gratitude to the Hollanders for the sanctuary he had found among them in the time of his distress, he was not a little serviceable to them in composing their differences with England.*"*

This business was concluded in the year 1654, and in the beginning of the following year, a melancholy affair happened upon the continent, which demanded the interference and kind offices of the wise and good throughout Europe. Hugh Peters, who appears to have been always ready at the call of the unfortunate, was not backward in his duty, either as a man, or as a Christian minister, in this instance. What I refer to was the persecution and massacre of the Protestants in the Valleys of Piedmont. The afflictive story I need not relate, but I will recommend the perusal of a most interesting work, entitled "*The History of the Waldenses, by Wm. Jones, in 2 vols. 8vo.*" where a very full account is given of the whole transaction, and of the persuasive and pathetic letters which the immortal Milton wrote, by the desire of Cromwell, to every Court in Europe, in behalf of this suffering people. Milton's beautiful Sonnet, beginning,

"Avenge, O Lord, thy slaughter'd saints," was written on this occasion. To the eternal honour of Cromwell it is recorded, that as soon as he heard of the persecution, he ordered a collection to be made through the kingdom for the sufferers, and that it amounted to upwards of thirty-eight thousand

* Stubbe on the War, quarto, 1673, Part II. p. 81.

† Life of Admiral Blake, printed for Miller, duodecimo, London, p. 71.

‡ Stubbe on the War, quarto, 1673, Part II. p. 83.

* Ludlow's Memoirs, III. 61.

pounds.* In such a labour of Christian charity, it is not to be supposed, from what has already been related of Peters, that he could remain unemployed; no—Ludlow, a contemporary writer, has told us, that “he was a diligent and earnest solicitor for the distressed Protestants of the Valleys of Piedmont,”† and I trust there is laid up for him an abundant reward.

Soon after the affair of the persecuted Protestants was concluded, Cromwell formed an alliance, offensive and defensive, with the French, in which it was agreed that Dunkirk should be delivered up to him. In consequence of this agreement, six thousand men were sent over to join the French army; and Peters received a commission to attend them thither. The town of Dunkirk, in consequence of this league, was taken from the Spaniards, and on the 26th of June 1658, was delivered to Colonel Lockart, Cromwell’s Ambassador at the French Court. On the 18th day of the following month, the Colonel wrote from Dunkirk to Secretary Thurloe, *expressly* respecting the conduct and services of Peters. It begins—“I could not suffer our worthy friend Mr. Peters to come away from Dunkirk, without a testimony of the great benefits we have all received from him in this place;” and it concludes with this remarkable paragraph: “It were superfluous to tell your Lordship the story of our present condition, either as to the civil government, the works or the soldiery. He, who hath studied all these more than any I know here, can certainly give the best account of them. Wherefore I commit the whole to his information, and beg your Lordship’s casting a favourable eye upon such propositions as he will offer to your Lordship for the good of this garrison.”‡

From a part of the above letter it appears that, during this expedition, Peters went twice to Berg, and had three or four interviews with the illustrious Cardinal Mazarine respecting the interests of England. The

time, however, of his usefulness was now drawing towards a close—for in less than two months after the aforesaid letter was written, his great patron and friend, Oliver Cromwell, died; and in less than two years afterwards, the Royalist party having obtained the ascendancy, this indefatigable and intrepid patriot, who had spent his best days in instructing his countrymen in the nature of their rights, civil and religious, was apprehended as a regicide, and closely confined a state prisoner in the Tower of London.

It was expected that Peters would have been included in the Bill of Indemnity, and there is reason to believe that the House of Commons wished to have saved him; but some of the Lords being clamorous, the Commons consented, and his death was determined upon. The charges made against him, part of which he denied upon his trial, were “for compassing and imagining the death of the king, by conspiring with Oliver Cromwell, and procuring the soldiers to demand justice; by preaching divers sermons to persuade the soldiery to take off the king, by comparing him to Barabbas; in applying to him that part of Psalm cxlix. where the saints are exhorted ‘To bind their Kings with chains and their Nobles with fetters of iron;’—and by reminding his hearers of the blood which had been unjustly shed by the king’s orders, and assuring them, that if they would look into their Bibles they would see ‘that whosoever sheddeth man’s blood, by man shall his blood be shed,’ and that there is no exception from this general rule in favour of kings.”*

While Peters was in the Tower, he endured much from depression of spirits, “fearing,” as he would often say, “that he should not go through his sufferings with courage and comfort.” The sequel of the history will shew, however, what little reason there was for these apprehensions. During his imprisonment in the Tower, he employed himself in drawing up several sheets of advice to an only daughter for her conduct in life, which were delivered to her a little

* Harris’s Life of Cromwell, p. 398.

† Ludlow’s Memoirs, III. 61.

‡ Thurloe’s State Papers, folio, London, 1742, VII. 249.

* Ludlow’s Memoirs, III. 60.

before his death, and in the following year were published in a small volume by two of his friends, under the title of "A Dying Father's Last Legacy," as before mentioned. This little book is a most interesting publication; and I think it impossible to read it without forming a very high idea of the good sense and the amiable character of the writer.

On Wednesday the 10th day of October, 1660, the Lieutenant of the Tower, according to his warrant, delivered the regicides, together with Peters, to the Sheriff of London, when they were all conveyed in several coaches, with a strong guard of horse and foot, to Newgate. On the Saturday following, Peters was put upon his trial at the Old Bailey, when he behaved with great firmness, and openly contradicted many things which were sworn against him, particularly in the evidence of Dr. Young. This man had been a violent declaimer for the Parliament, and had entertained Peters in his house for ten weeks, in order "to get within him," as he expressed it, "and learn his intentions." Then, when Peters came upon his trial, this treacherous and unprincipled wretch volunteered his evidence against him. Sir Orlando Bridgeman, the Lord Chief-Baron, and Finch, the Solicitor-General, seem to have been determined to convict the prisoner. The latter in his charge to the jury told them, "the death of this man will preach better than his life; and I hope," said he, "you will make an example of this carnal prophet." In passing sentence, the Lord Chief-Baron paid him a compliment respecting his liberal education; and then, having enlarged much upon the enormity of inflicting death upon a king, he ordered him to be carried back to Newgate, to await the execution of the law.* On the next day, which was Sunday, Peters was so composed as to be able to preach to his fellow-prisoners in Newgate, and others who came there to visit them. The text which he made choice of for the occasion was from Psalm xlii.: "Why art thou cast down, O my soul? And why art thou

disquieted within me? Hope thou in God, for I shall yet praise him," &c.*

Some memorable occurrences in the last hours of this unfortunate man, and which were published soon after his death, must not be overlooked.

A night or two before he suffered, two of the king's chaplains paid him a visit in prison, to persuade him to repent of his activity in the Parliament cause, which they endeavoured to enforce upon him by a promise of pardon from the king; but though his spirits were at that time much oppressed, he told them boldly, and with a noble animation of spirit, that "he had no cause *in the least* to repent of his adhering to that interest; but rather, that he had in the prosecution thereof *done no more* for God and his people in these nations:" and then, dismissing his visitants with civility, he addressed his conversation to some other ministers who were present, and whom he judged better able to comfort him at that trying season.†

On Tuesday the 16th day of October, Mr. John Cook, who had been Solicitor-General under Cromwell, and Hugh Peters were drawn together on two hurdles to Charing-Cross, the place of execution; and the wretches who conducted the business had the brutality to place the head of Major-General Harrison, who had been executed on the Saturday before, all gory and uncovered, upon the hurdle which carried the Solicitor-General, on purpose to intimidate him; but it seemed to produce a contrary effect, and to animate him with courage, while it occasioned the warmest expressions of detestation from the populace.‡

"Being thus carried upon the sledge to execution, and made to sit therein within the rails at Charing-Cross, to behold the execution of Mr. Cook, one came to him and upbraided him with the death of the king, bidding him (with opprobrious language) to repent: he replied, with a truly Christian meekness of spirit, "Friend,

* See the Trial of the Regicides, quarto, 1660, pp. 153—184.

* See Speeches and Prayers of some of the late King's Judges, quarto, 1660, p. 58.

† Ibid. p. 61.

‡ Ludlow's Memoirs, III. 62.

you do not well to trample upon a dying man, and you are greatly mistaken, for I had nothing to do in the death of the king."

When the Solicitor-General was cut down and his body was laid upon the stage to be quartered, a person whom they called Colonel Turner, ordered the Sheriff's men to bring Peters near, that he might see what was going to be done to the remains of his friend; and, by-and-by, the executioner came up to him, all besmeared with blood, and rubbing his bloody hands together, he tauntingly asked, "how do you like this Mr. Peters, how do you like this work?" The venerable martyr only returned, "I am not, I thank God, terrified at it—you may do your worst."

As he stood upon the ladder, he addressed the Sheriff in the following impressive words: "Sir, you have slain one of the servants of God before mine eyes, and have made me to behold it, on purpose to terrify and discourage me; but God hath made it an ordinance unto me for my strengthening and encouragement." His last words were, "Oh, this is a good day! He is come that I have long looked for, and I shall be with him in glory." The historian adds, "and he smiled when he went away."

When the bodies had been dismembered, and were divided into quarters, the quarters were sent through the streets back to Newgate, upon the same hurdles that brought them when alive. The head of Mr. Justice Cook was set upon a pole, on the north-east end of Westminster-Hall, on the left of Mr. Harrison's, with both their faces towards London; and the head of Peters on London-Bridge. The quarters of these sufferers were exposed, like those of Major-General Harrison, upon the tops of some of the city gates.

Such was the return that this good man received for all his benevolent exertions, and for the labours of a whole life devoted to the service of his fellow-creatures. "Surely there is a God that judgeth in the earth; surely there is a reward for the righteous."

S. P.

Botanical Elucidations of Scripture.

[From Sir J. E. Smith's *Considerations respecting Cambridge, &c.* See Mon. Repos. pp. 37—39.]

IF mathematical science be more peculiarly the associate of natural knowledge, classical studies often derive illustration from an acquaintance with the different branches of natural history. The Botanical Commentary on Virgil, by the elder Professor Martyn, is, or ought to be, in the hands of every student, who wishes to know what he is reading about. Nor is the subject exhausted even by that able bonatist. The *Acanthus* of Virgil is still undetermined. That it is not the *Ακανθα* of Dioscorides, the supposed origin of the Corinthian capital, any attentive reader of the Roman poet must perceive. He speaks of it as an evergreen with flexible twigs, forming thickets, clipped by the gardener in winter, and bearing berries. All this is very unsuitable to the real *Acanthus*; and I am persuaded of what no commentator has hitherto conjectured, that Virgil's plant is our common Holly, a shrub not indicated in any other part of his writings, though frequent in Italian gardens and thickets, as well as elsewhere throughout Europe. Commentators not versed in natural history, are apt to suppose the same name must always mean the same thing. Thus in Scripture botany, the Hebrew דודא, *dudaim*, or love plants, mentioned twice in the Bible, and described in Solomon's Song as having a sweet smell, may be any herb or flower to which the qualities of a charm or philter, had been attributed, without applying precisely to any one in particular; nor does it by any means follow that the *dudaim* of Genesis and of Solomon's Song are the same. Here botanists have lost their labour, in searching for this famous plant amongst all the fragrant flowers, fruits, or even *fungi*, upon record. In another instance botany has very happily elucidated a most obscure text. The second book of Kings, chap. vi. ver. 25, records, that during the siege of Samaria, "dove's dung" sold for an enormous price. In vain have critics laboured to explain this; some imagining the dung

of pigeons was used as fuel, others as a manure. Linnæus first pointed out that the roots of *Ornithogalum*, or Star of Bethlehem, being the common food of the poor in Palestine to this day, must have been the article in question; the name of *ornithogalum*, (bird's milk,) which had puzzled all etymologists, applying to the streaks of green and white in its flower, which thus resembles the dung of birds. There is a celebrated text, of great beauty, to which I have ventured to apply a botanical elucidation. Our Saviour says to his disciples, Matt. vi. 28, "Consider the lilies of the field how they grow." This is commonly supposed to apply either to the white lily or the tulip, neither of which is wild in Palestine. It is natural to presume the Divine Teacher, according to his usual custom, called the attention of his hearers to some object at hand; and as the fields of the Levant are overrun with the *Amaryllis lutea*, whose golden liliaceous flowers, in autumn, afford one of the most brilliant and gorgeous objects in nature, the expression of "Solomon, in all his glory," not being "arrayed like one of these," is peculiarly appropriate. I consider the feeling with which this was expressed as the highest honour ever done to the study of plants; and if my botanical conjecture be right, we learn a chronological fact, respecting the season of the year when the sermon on the Mount was delivered.

Account of the late Dr. Tennant, Professor of Chemistry in the University of Cambridge.

[From Sir J. E. Smith's *Defence of the Church and Universities of England*, &c.—Pp. 38—40.]

I PASS on to what concerns my long-valued friend, the late Dr. TENNANT, an honour to science and mankind. Professor Monk corrects me, for having spoken of this eminent character as a Dissenter. I hope the following statement will clear me of wilful misrepresentation. Dr. Tennant and myself were much acquainted during our residence at Edinburgh. We frequently met also in London, between the years 1783 and 1796, and more than once at Mr. Lindsey's

Unitarian Chapel in Essex-Street, where I have a strong persuasion that Dr. Tennant first introduced me. At least I know that he repeatedly expressed there the warmest admiration of Mr. Lindsey, comparing him to the old Reformers, and declaring his remarks on certain points to be unanswerable. I knew also that my friend was much acquainted with Dr. Priestley, and with Mr. Wood, an eminent Dissenting clergyman at Leeds, whom I had heard lament, that he had in vain tried to persuade Dr. Tennant's mother, to put him earlier in the way of good classical instruction. By these circumstances I might well be led into error. I have much more precise authority for here asserting that Dr. Tennant's religious opinions did not subsequently approximate more to those of the Church, nor was this any secret. He was but too open and sincere. Of one thing I am sure, that he never meant to act dishonourably. Having been brought up to the Church, and having no design of disturbing its ordinances, whatever were his theoretical speculations, he might think subscription justifiable; nor is it for us to judge his conscience or that of any man. How harsh, therefore, is Mr. Monk's "severe reflection upon his character," so readily forthcoming, upon the supposition of my being correct! I deeply regret having been unintentionally the cause of this discussion, but I cannot take any blame to myself for my mistake; especially as I have known many similar instances, both of subscribing Dissenters and of heterodox subscribers. The latter I have always found most ready to exclaim in public, unawares, perhaps, against such conformity.

On Mr. Robinson's "History of Baptism."

(Continued from p. 241.)

SIR,
SOME time since the writer of these letters apologized for his much talking: he now makes an apology for his long silence. With the occasion of it the Editor was made acquainted: and it may be proper just to hint here, that it proceeded from business quite unforeseen, and altoge-

ther unconnected with our present subject;—that during the interval he has seen no reason to alter his opinion relative to Tertullian, Mr. R. and Mr. B., nor been sufficiently at leisure to add one to the little stock of his ideas on the subject of baptism. Perhaps, indeed, by suffering his thoughts to move in a different direction, he may have lost some of his original ideas, instead of adding to them: he is, however, now endeavouring to rally them, and to proceed, as nearly as he can, in the line of his former letter.

Enough, then, of one poor word, *norint*; still it remains to shew, with respect to *grossly misrepresenting* and *mistranslating* Tertullian on the subject of baptism, with which your Correspondent charged Mr. Robinson, that if the latter gentleman made a slip, he has himself made a fall, indeed many falls, and, in my humble opinion, of greater consequence on the subject of baptism.

The primary and generally-received rule for translation, is, to express the true idea, where that is possible, of the original; and our practice, where conformity is required, is to be tried by the same rule. Now, without inquiring at present whether the word *baptism*, in its different modes, according to the practices of different Christians, by sprinkling, affusion and immersion, can express the original idea affixed to it in the New Testament, I beg leave to remind your readers, that with respect to *Tertullian's*, that may be correctly ascertained: many passages in continuation, translated, both on the subject and mode of baptism, having been given in a former Number of your Repository, and the more amply, that all readers might, in the proper place, have a rule for judging, whether Mr. R. or Mr. B. had delivered the true ideas of Tertullian on the subject; and to those passages the attention of your readers is now recalled. They shall be supposed then to have turned to such passages: and your Correspondent, it is hoped, will point out any misstatement or mistranslation on the subject of baptism, if any occur to him.

The *subject of baptism* (your Correspondent's phrase) embraces two ideas, the mode of baptism, and the person to be baptized. According to Mr. R.'s representation of Tertullian,

the mode was immersion, the person, one capable of being taught and of believing. According to Mr. B. the mode ought to have been sprinkling, and the subject a new-born babe. Now which of these best agrees with Tertullian's description? It is not meant to say here that Mr. B. insinuates Tertullian approved his notion; on the contrary, he maintains that the father disapproves *Infant Baptism*. He uniformly connects Tertullian with Infant Baptism; and in one place (in his "Plea for Infant Baptism") he says, "that it is *agreed on all hands*, that Tertullian is the first ecclesiastical writer by whom the baptism of infants is *expressly mentioned*;" and then in a note, "it is very true," &c. of which more in the proper places. Now, here, if your learned Correspondent is not guilty of a misrepresentation, he is, I apprehend, of a mistake. For even his great friend Dr. Wall shall speak for the Pædobaptists, who, while explaining after his manner a passage in *Hermas*,* asserts the contrary, "This being to the same effect (Dr. Wall's words) as our Saviour's embracing *infants*, and saying, *of such is the kingdom of God*: this is one of the reasons used (*by Hermas*) to prove that they are fit to be admitted into the covenant of God's grace and love by BAPTISM; and whereas the Anti-Pædobaptists expound our Saviour's words, not of children themselves, but of men that are of an innocent temper, like children; not only that is affirmed here, (in *Hermas*), but it is, moreover, said of the infants themselves, that they are greatly valued and esteemed of God."—Nay, farther, notwithstanding this learned pleader's large way of talking concerning its being on all hands agreed concerning Tertullian and Infant Baptism, with all due deference to his authorities, I venture to affirm, that Tertullian, in the *Treatise de Baptismo*, never once speaks of Infant Baptism. Your

* *Hermas*, Pastor. Lib. iii. Simil. ix. C. 29. It matters not that Dr. Wall has either misrepresented or mistaken the meaning of *Hermas*, (which indeed he has,) he says enough to prove what credit is to be given to Mr. B. about its being on *all hands agreed*, &c. See Wall's Hist. of Infant Baptism, I. 41. Edit. 1819.

learned Correspondent's universal testimony here, is like his *universal practice* in another case. And whether Hermas's PASTOR be a genuine book or no, it may be said, with more truth than what your Correspondent says, it is on all hands agreed, that it is an earlier book than Tertullian's *Treatise de Baptismo*.

It is unnecessary to produce further testimony from Pædobaptist writers, against what is *so on all hands agreed*, seeing we have your Correspondent's own declaration to the contrary (in his Letter in your Repository for April, 1818). Speaking of Justin Martyr's important testimony to Infant Baptism, *οἱ ἐκ παιδῶν ἐμαθητευθησαν τῷ Χριστῷ*, your Correspondent adds, amidst much more, the children who were thus *discipled*, were, *no doubt*, baptized. Now, according to your Correspondent's way of using the term *expressly mentioned*, Justin Martyr *expressly mentions* Infant Baptism. It is only necessary, according to him, that the *thing* should be strongly implied, so as to admit, in your author's judgment, of no doubt. His not introducing the term *Infant Baptism* into the text cannot, on your Correspondent's principles, affect the matter in the least. Hermas, Justin and Tertullian, being in the same predicament with respect to that; for neither one nor the other *mentions* the words *Infant Baptism*; notwithstanding what your author says, so confidently, yet, I conceive, so incorrectly, of Tertullian's *expressly mentioning* it in the *Treatise* so often referred to.

The opinion of Baptist writers on this matter may be gathered from what is said by Mr. Robinson: "Few writers," says he, "have been so often quoted on the controversy concerning Infant Baptism as Tertullian, and yet the *subject* is not so much as *mentioned* by this father." This is speaking more closely than I have done; for if the Baptists maintain that Tertullian never once mentions the subject, it is much if they will agree on all hands, that he is the first who *expressly mentions* it. "They are boys and not babes," continues Mr. R., "of whose baptism he (Tertullian) writes." *

Now I admit that some Baptist

writers speak of Pædobaptism, or the baptism of children, as being gradually at first introduced in Africa in the time of Tertullian*. But this is a different thing from saying he was the first who expressly mentions Infant Baptism. And if any writers, whether Pædobaptist or Baptist, have so spoken, they have spoken incorrectly, for the reason already given—he never mentions it at all in the passages produced by them.

Such passages as that above quoted from Mr. R.'s History, must have been the mark in your Correspondent's eye, though his arrow falls, harmlessly enough, on the word *norint*: for however it may fare with that word, the *subject* of baptism stands untouched by it. That passage affects both the *mode* of baptism, and the *person* to be baptized, and your Correspondent must wish, no doubt, your readers to understand that Mr. R. has therein mistaken and misrepresented the subject. But I think I shall be able to shew that Mr. Robinson is perfectly correct, and if Mr. R. is right, your Correspondent himself must be wrong.

Now, according to your Correspondent's statement of baptism as a Christian rite, obligatory on Christian parents, in lieu of Jewish circumcision, to the uniform tenor of his Plea, and his own practice according to his Form for the Administration of Infant Baptism, his infant, we have said, is a new-born babe: but that was not Tertullian's *parvulus*, (the word used by him). According to Mr. B.'s practice, his baptism is sprinkling, affusion, or applying water to some part of a child's face; but that was not Tertullian's baptism: and if so, Mr. B.'s Infant Baptism was not Tertullian's, so that, as far as concerns the subject of baptism, Mr. R. appears to me to be perfectly correct: let us see, then.

1. Tertullian's *parvulus* was not a new-born babe.

It has already been observed that Tertullian, in his *Treatise on Baptism*, never uses the term *Infant Baptism*:

* Antonio Van Dale. *Hist. Baptismorum*. "Audiamus, hic, quæso Tertullianum, cujus tempore ille Baptismus (Pædobaptismus) videtur introductus sensim, vel potius exortus."

but further, no term introduced into it by him, can be applicable, in his adaptation of it, to a new-born babe. This, indeed, has already been shewn, in the passages introduced from that father, in a former letter, and I think they amount to a proof. I shall venture here on arguments somewhat different.

Of the several ends aimed at in this Treatise, the principal was to establish the obligation of water-baptism, in opposition to those who entirely rejected it. For several pages, every syllable relates to that subject, as does considerably more than half the Treatise: all the other points which he speaks to, he mentions as comparatively inconsiderable; *questiunculæ quædam* (his own expression). This circumstance I more distinctly notice, because it is too slightly considered by others; (there is not the slightest notice taken of this circumstance by Dr. Wall, in his chapter about Tertullian;) and because, from Tertullian's studious manner of discussing water-baptism, no less than from his positive assertion, it appears the party that rejected water-baptism was numerous. He, indeed, expressly says, *plerosq. rapuit*, and the followers of Montanus, who was a member of this church, became widely disseminated in the Christian world. Now among persons, of whom some set the rite entirely aside, while others, we know, practised it by immersion, and on adults, the presumption is, that none would lay such stress on it, as to be for hurrying it on to new-born babes.

Mr. R. remarks, that Tertullian, being a lawyer, had been consulted, before he became a Christian, as a man eminent in his profession, and that in the contested passage about baptism he delivers his opinion somewhat as a lawyer; and it is more than probable, at least, considering the condition of children in this Roman province, Africa, that his opinion may at some time have been so taken, Tertullian being at the time not only an eminent lawyer, but of high character in the Catholic Church, an elder, distinguished by his talents and learning. And, if his advice had been asked about the baptism of these children, it is probable that the children alluded to were the first baptized

children of that party, perhaps, in all Africa; for it would have been inconsistent with the serious character of those who consulted Tertullian, to have practised the rite first, and ask advice afterwards, nor was a person of Tertullian's character to be so trifled with. Be this as it may, though Tertullian does not expressly mention new-born babes nor infants, *mere* infants, as Dr. Waterland expresses it, yet he appears to be the first of the early Christian writers, who even alludes to any rising opinion relative to Pædobaptism, or the baptism of children, though prior to him, there were several who do expressly mention it, by describing the mode and the subject of baptism, in another form and under another character. And the opinion of many learned men, just now alluded to, is highly probable, that Africa was the country, and the time of Tertullian the period, of the commencement of the baptism of children. At all events, it appears to me that the *parvuli* (the word used by Tertullian, not *infantes*), could not be according to that Father's own illustration, your Correspondent's new-born babes. It is a vague word, and circumstances must determine its meaning and limit. Mr. Robinson gives examples of readers, (*lectores*), who were *martyrs* and choristers, who, in Carthaginian language, being *infantuli* and *parvuli*, were taught to read and sing by Theucarius, the church schoolmaster.*

* *Eugenio pastore jam in exilio constituto universus clerus Ecclesiæ Carthaginis cæde inediaque maceratur, fere quingenti vel amplius: inter quos quamplurimi erant lectores infantuli, qui gaudentes in Domino procul exilio crudeli trunduntur. Victoris Velensis Hist. Persecut. Vandal.—Ibi et Infantuli fuere quamplurimi, quos genetrices materno sequebantur affectu, aliæ gaudentes, aliæ tristes, aliæ retrahentes: aliæ gaudebant se martyres peperisse. Dum iter ageremus, cum Dei exercitu comitantes, conspicimus mulierculam sacculum et alia vestimenta portantem, manu Infantulum unum tenentem, atq. his sermonibus consolantem, Curre, Domine meus;—Respondit, benedicita, benedicita, et orate pro me et pro isto Parvulo.... Respondit cum hoc Parvulo servo vestro ad exilium pergo, ne inveniat eum solum inimicus, et à via veritatis revocet ad mortem. Id. Lib. ii. Cap. ix.*

Dr. Waterland observes, "It seems to be a mistake to imagine that infant communion (if we understand it of mere infants) was the ancient practice of the church. There is no appearance of any thing of the kind before the middle of the third century, the time of Cyprian, and that in the African churches only." This is a proof, by the bye, that the baptism of children also originated in Africa, infant communion being a consequence of Infant Baptism, and an accommodation to it. For none were admitted to the holy communion, but the initiati, βαπτίζομενοι, such as had been baptized. They received this communion immediately after baptism in the church.* Dr. Waterland properly observes, however, of these children, they were not mere infants, but boys and girls.† He elsewhere remarks, that the practice of giving the communion to children at five or seven years of age, or somewhat sooner, was ancient, though the practice of communicating mere infants came not in before the eighth or ninth century.

Dr. Priestley, in a pamphlet on Baptism, which I have not at hand, ranks them, I recollect, thus: *infans*, *parvulus*, &c. This is by no means, I apprehend, *universally true*; for *infans* may descend beyond *parvulus*, even up to puberty and further, and *parvulus* may ascend above *infans*, and be *recens natus*, new born, as it occurs in Cyprian; and Virgil uses even *parrus* for one cut out of its mother's womb.

Inde Lychan ferit, exsectum jam matre
paremptâ,
Et tibi, Phœbe, sacrum: casus evadere
ferri
Quod licuit parvo.

Æneid, Lib. x. 315.

* This is stated clearly and fully by Justin Martyr. He gives an account of the whole proceedings with respect to the baptized person, beginning with his baptism, and proceeding immediately to the eucharist, at the time when the brethren were assembled together in the church for public prayer, κοινὰς εὐχὰς ποιήσομενοι. *Apol. pro Christianis*, I. 81.

† "An Enquiry concerning the Antiquity of the Practice of Infant Communion." Dr. Waterland first published "A Review of the Doctrine of the Eucharist." The Enquiry was the result of his further

But Dr. P's distinction is, I submit, in particular cases, or rather generally true, viz. that *infans* claims priority to *parvulus*. In short, this word *parvulus*, with others of a like ambiguous nature, resembles one of those escutcheons in heraldry which is divided into a great number of parts, in order to have placed in it distinctly the peculiar arms of divers families, or the differences (to borrow another word from heraldry) of children of the same family: and, if we would know distinctly the peculiar ages of human life, as laid down by the respective writers, we must attend, in like manner, to the circumstances of the description, the actions assigned to the period, the adjuncts dependent on the substantives, and the like. Circumstances, then, and particular relations must settle the meaning of such a vague word: sometimes it is used figuratively: thus Christ, in reference to his own character as the teacher, and to his followers as his disciples, frequently calls them children—"Suffer little children to come unto me, for of such is the kingdom of heaven;" such are *my disciples*; *children*, *there is no bread*, &c. They are so called from the humility, teachableness, and other like qualities, supposed to belong to children. This form of speech is frequently introduced in the epistles: as "Little children, keep yourselves from idols;" and numerous other passages, wherein, besides the teachableness attached to the character, the writer speaks sometimes according to his stated relation to them, whom he had *begotten again to a lively hope*.* This form of speech,

investigation into the subject, a posthumous work, subjoined to his volume of Sermons on Several Important Subjects.

* It is with some such words, and in some such sense, that the *Œdipus Tyrannus* of Sophocles opens:

ὦ τέκνα, Καδμῶν τῇ παλαιᾷ νεᾷ τροφῇ,
O sons, the new-born race of ancient
Cadmus;

where the scholiast adds (to τέκνα) *ἐμὰ*, *my*: *Œdipus* bore the relation to them, of king, and would have removed the public calamities if he could;—he therefore calls them indiscriminately, with sympathy and tenderness, Παιδες οἰκτροί, wretched children, though the crowd of suppliants con-

borrowed from the New-Testament writers; (it has sometimes misled our critics;) in short it became at length a sort of professional, church word, tantamount to *initiati*, *discipuli*, *illuminati*, *baptizati*, *electi*, and other such words as are found, for professing Christians, in early writers.

Where the passage is not figurative, the literal meaning of the word is to be fixed by the peculiarities and weaknesses and habits and manners of the particular periods of human life, as exhibited in the descriptions of them by the respective writers, as in two admired and well-known passages, one in Shakespeare, the other in Virgil. The meaning of Tertullian shall be fixed by himself, in reference to his quotation from the New Testament, and the circumstances connected with that quotation.

It has been observed, then, that Tertullian never once uses the word (*infans*) throughout this Treatise in any form, though in other parts of his works he frequently uses the simple forms, *infans*, *infantia*, the compound form *infanticida*, *infanticidum*, and the verbal form *infanto*. The word he uses is, *parvulus*, and, in my humble opinion, he so uses it, as to bar out your Correspondent's new-born babe. This father remarks, that baptism ought rather to be delayed than hurried forward without due preparation and knowledge, and, *præcipuè circa parvulos*, "particularly with respect to little ones or children." The question then turns upon the word *parvulus*; and without inquiring whether Mr. R. is right in comprehending the *parvuli* among the *petentibus dato*, "give to them who ask," as he seems to do,

sisted of children, of old and of young men.

—οἱ μὲν οὐδὲ πω μακρὰν
Πτεσθαὶ σθενόντες· οἱ δὲ συν γῆρα ἑαρεῖς
ἱερεῖς, ἐγὼ δὲ ζῆνος, οἱ δὲ τ' ἡθεῶν
Λεκτοί.

I admit that there were children among them, perhaps in arms, but he addresses the whole group, as *Παιδες οἰκτροί*, on which the scholiast remarks, *Οὐκ εἰς ἡλικίαν*, &c. He speaks not this so much with respect to their age, but that it might accord with his benevolent feelings, as he had said at the beginning, *ὦ τέκνα, ὦ υἱοί*.

VOL. XIV.

4 M

(though it occurs to me, that Gregory of Nazianzum speaks in his Oration on Baptism, of accommodating the words, in which baptism was asked for, to the capacities of children, according to the form, I mean, that was used by catechumens or *competentes*.) I observe that Tertullian refers to Matt. xix. 14; and it occurs to me, that certainly the *parvuli* of Tertullian and his Africans must have been of the same description of characters as those to whom the quotation relates. Else, how would it apply? Christ beheld little children before him, and says, "Suffer the little children to come to me, for of such is the kingdom of God:" *Μὴ κωλύετε αὐτὰ (παιδία) ελθεῖν πρὸς με*: "forbid them not to come to me." The word is usually translated *parvuli*, and I have elsewhere observed, that the very turn of the words proves they were neither new-born babes nor babes at the breast; and I take leave to repeat it here: and if this passage will not satisfy, let the parallel passage be considered, Mark x. 16, where it is more directly said, he *called* them to him. These circumstances do not accord to the character of *mere infants*, *new-born babes*. Had such been brought, the mothers, probably, rather than his disciples, would have been rebuked. And, what does Christ perform on these children? With the kind affections, which all amiable beings possess towards children, he put his hands on them and blessed them, that is, he used a Jewish form, in giving a benediction, which we have borrowed in our confirmations and ordinations. He grounds on it, further, agreeably to his mode of instruction, a monitory hint to his disciples, for whose sakes, indeed principally, this exhibition seems to have been made: but is there the most distant allusion to baptism? Not the most distant, at least to my apprehension; and it is expressly said, Christ did not baptize. Your Correspondent, (by the bye,) I perceive, brings this passage forward into the foreground (in his Plea) with a q. d. "Infants will be admitted into the new community," &c. *

* Similar to this q. d. is what Calvin says in a Comment on the above verse: "Hæc voce tam parvulos, quam eorum similes comprehendit. Insulsi enim Ana-

So much for the word *parvulus*. But further still; had the word used by Tertullian been really *infans*, I am

baptistæ pueros excludunt, à quibus initium fieri debebat. He had before said, Itaque hunc clypeum Anabaptistis opponemus. Never was shield or a non temerè more wantonly placed; before passages, Matt. xix. 13—15; Mark x. 13—16; Luke xviii. 15, 16, 18, where there is not the slightest mention, nor, in my humble opinion, the most distant allusion to water, even as those passages are harmonized by himself. *Harmonia ex Tribus Evangelistis Composita*, cum comment. p. 244.

The word in each of the above verses, in the Greek Testament by Dr. Harwood, (who professes to have followed in his edition the Cambridge and Clermont MSS. "as approaching the nearest of any MSS. now known in the world to the original text of the Sacred Records,") is *παιδια*, which the Latin Vulgate translates *parvuli*, with the exception of Luke, where it has *infantes*, to correspond to *βρεφη*, which some MSS. have in Luke, and which Griesbach has in his text of that place. Some versions have *pueri* and *pueruli*.

With respect to *βρεφος*, it must be admitted that it is more commonly used in its lowest form for, *recens-natus*, and even lower still, for the *fœtus* in the womb, the human species, (*en ventre sa mère*) *εσκιρτησε το βρεφος εν τη κοιλια αυτης*, Luc. i. 41, and of mere animals, as in Homer, *βρεφος ημιονου*. Iliad. Ψ. Still even *βρεφος* has its vagueness. In Anacreon Cupid talks like a sufficiently stout boy, *βρεφος ειμι, μη φοβησαι*, and does execution enough for a man, *βρεφος μεν εστω, φεροντα τοξον*.

Ανα δ' αλλεται καχαζων.

Συ δε καρδιην πονησεις.

Od. iii.

The English word *child*, is liable to the same ambiguity; it is used by ancient writers for boys of almost any age, and particularly for a noble youth, or son of a king: thus in Spenser we have *Child Arthur* and *Child Tristram*, in Shakespeare's *King Lear* we have *Child Roland*; hence, too, *Childe Harold*; though *child* (*cylde*, Saxon, probably from the Hebrew word *chil*, *filius*) is analogous to the Scotch word *barne*, which means not only one in a state of childhood, but often one advanced in life, as implying relation to a parent; *Barnis*, (says Sanct Paul,) "obey your father and mother in all points, for this is God's command." See Jamieson's Scotch Dictionary: and yet *barne* is used for a young man, and for one of almost any age; thus John Baptist is called a *barne*

not aware that your Correspondent could have reasoned from it, in favour of his new-born babe, unless some adjective had been placed beside it, determining its limits, as Cyprian applies *recens-natus*, or unless some circumstance preceding or accompanying or following *infans*, determined its meaning, as we have seen in the example of *parvus*, from Virgil. We have already spoken of *infantuli martyres* and *infantuli lectores*, and that is a diminutive of a lower order than *infans*. If *infans* should be what they call in Scotland a wee thing, *infantulus* would be a *wee*, *wee* thing. *Infans* is undoubtedly used for *νηπιος*, one who cannot speak, or speak plainly, corresponding to our word *babe*, *bambino*, *bambolo*, *bambolino*, *βαβαζειν*, *βα βαζειν*, *loquor*, to speak indistinctly as children do; and even so used, it would not carry precision, as our old English words *suckling*, *cradle-child*, would. *Infans*, too, was taken for one *who could not speak his mind in law*; and by the Roman law, (under which Africa, as a Roman province, was,) though males arrived at puberty at 14, and therefore à *tutela* erant liberati; yet they were not of complete age till 25, being then under *curators*, that is, they were infants or minors. In this sense the word has passed into different languages, as we know it has into our own, in which a minor * is, in law, an infant; at 14

in one of our old legends, quoted by Mr. Robinson, (and innumerable passages of a similar import might be produced from old English and Scottish writers,)

Seint Johan was the beste bern, the holi baptist,

That of wommen was i bore, withoute Jhesu Crist.

In short, nothing but circumstances can limit the meaning of all such-like vague words.

* Blackstone observes, (*Commentaries*, B. iv. Ch. i.) that the civil law distinguished the age of minors, or those under 25 years old, into three stages; "*infantia*, from the birth till seven years of age; *pueritia*, from 7 to 14; and *pubertas*, from 14 years upwards." Mr. Robinson refers to some Digest or some African Code, with the distinct titles of *de Tutela*, *de Infantia*, &c.: and, I doubt not, he is correct both as to the titles and the reason of the reference, though he does not specify

he is at years of discretion, and may marry or choose a guardian, but he is not of full age, and therefore cannot

the book referred to: but I do not find, that in either of the four books of Justinian's Institutes, though there is a distinct title, *de Tutelis*, Lib. i. Tit. xiii. that there is any title, *de Infantiâ*, or that the word *infans* occurs once, though it is exact and complete in stating the limits and condition of nonage.

Mr. Robinson seems to speak, as though sponsor and tutor or guardian, was one and the same office. Now I must doubt whether this was strictly and necessarily the case. What he says of the office of the *tutor* and *curator*, according to the civil law of the Romans, is strictly conformable to what is laid down in the Institutes. But though the words *tutors* and *curators* are mentioned hundreds of times, it does not occur to me that sponsor is any where introduced as a synonym, or as naturally and necessarily related to them, nor, indeed, that it is once mentioned. The inference, therefore, seems to be, that the sponsor was not, as a matter of course, connected with the office of tutor or guardian.

The first Christian writer who mentions the word sponsor is Tertullian; and it should seem to be one connected merely with the Christian profession. When the baptism of children was first stirred, (and as before observed, in the judgment of many learned men it was first stirred in Africa,) a difficulty would naturally arise relative to the questions usually put to those who asked for baptism, and the profession that was to be made by them; hence sponsors engaged for them. It might happen, indeed, that a sponsor might be a tutor or guardian, but I know of no law which provided that no Gentile could be a tutor or guardian of the child of a Christian, and it does not appear how a Gentile tutor could be a Christian sponsor. The sponsor, therefore, seems rather to have been a sort of Christian fide-jussor, whether he was his tutor or not. The child might be considered a sort of god-bearn, and the sponsor what we now call a god-father. It does not, therefore, seem strictly correct to say the tutor (i. e. guardian) or sponsor, because in certain cases (particularly where a guardian was not appointed in the will of a parent, and the next of kin, on the male side, became *Tutores Legitimi*, Instit. Jur. Civ. L. i. Tit. xv. or in the case of *Tutores Fidei-jurarii*, L. i. Tit. xiv. where the *Tutela* was also *Legitima*) they might, it should seem, be different characters. The office of tutor or guardian is thus described in the Insti-

aliene (*has no voice in the disposal of*) his lands, goods and chattels, and is therefore considered an infant. At all events, *infans* was used for children of various ages, and is so used by Tertullian. But the word *parvulus*, as Mr. Robinson properly observes, is more vague still; and yet vague as it is, by the reference made, and the circumstances attending that reference, it cannot, in my humble judgment, be brought down to your Correspondent's babe, whether newborn, or at the breast.

This shall suffice for the former part of the compound, *Infant-Baptism*, in reference to Tertullian: with respect to the latter part, *Baptism*, quotations in abundance have been given long since from that father, in reference to the mode practised, and the persons baptized: and after combining together the above observations with those quotations, the reader will form his judgment on the point submitted to him, whether Mr. R. or Mr. B. is most incorrect with respect to Tertullian on the *subject of baptism*. For my own part, I scruple not to express my humble opinion, that Mr. B. is fundamentally wrong, that he stumbles at the threshold, and goes on stumbling: nor can I do justice to the subject, without tracing him a few steps further, *licet non passibus æquis*.

D.

Brief Notes on the Bible.

No. VIII.

THERE are three resting-places, which the orthodox are accustomed to occupy, when pressed with arguments against the possibility, either of there being a second God, or of the existence of a second person in the Godhead; (can a more prominent

tutes, Tit. xiii.: Est autem Tutela (ut Servius definivit) Vis (aliter Jus) ac Potestas in capite libero ad tuendum eum qui propter ætatem se defendere nequit, jure civili data et permissa. Tutores autem sunt, qui eam vim (al. Jus) ac potestatem habent, exque ipsâ se nomen acceperunt. Itaque appellantur tutores, quasi tuitores atque defensores, sicut æditui dicuntur, qui ædes tuentur. The *sponsor* was a *surety*; a word used several times by Cicero, and from him, I suspect, it was derived.

example be cited of a *distinction without a difference*?)

The miracles of Jesus.

His remission of sins.

His office of presiding at the final judgment.

The miracles of Christ fall infinitely short of proving his divinity, inasmuch as Moses and other preceding prophets had worked stupendous miracles before him; and as he encouraged his apostles by an assurance* that they who believed (or felt an unwavering faith) in him, should be able to effect *greater works* than his: which I consider as disposing of this branch of the subject.

The power to forgive sins would have a more formidable aspect, had not Jesus himself supplied an answer to the assumption founded upon it by committing the like, and even an extended power to his apostles in the declaration, † "If ye remit the sins of any, they are remitted unto them. If ye retain them, they are retained." As their authority to remit sins was that which he conferred upon them, so was his own in like manner derivative—as he was uniformly anxious to impress upon his hearers—from his Father.

The power, therefore, to dispense with the penalty of moral transgressions, though an original attribute of the Deity, is no more a proof in one instance, than in the other, of the commissioned possessor of it being super-human.

Presiding in judgment upon the human race is, indeed, an awful and magnificent prerogative; for, to what being but the Creator, to whom alone all are responsible, could such a jurisdiction be assigned? Let the words of our Saviour answer that question also, who (not to dwell in this place on the Father's having committed all judgment to the Son ‡) animated his apostles with the prospect of "sitting on twelve thrones, judging the twelve tribes of Israel."§ Even this high prerogative, therefore, being communicable, must be rejected as a proof of divinity accompanying the possession of it.

A question of some curiosity, at

least, if not of some importance, arises out of this designation of the apostles. The promise was given to the selected twelve, including Judas the traitor. It was, in its terms, positive and unconditional; but, are we not to presume a condition implied,* and that the glorious appointment was forfeited by the subsequent treachery of Judas?

The question also occurs, whether Matthias, who succeeded Judas in the apostleship, succeeded to the promise: otherwise, one of the thrones would be vacant.

I touch these matters but gently, and with a view to the consideration of them by some of your Correspondents, better qualified than myself to discuss their bearings.

In the way of postscript, (premising a reference to my exordium, No. VII.) I would observe it to be somewhat remarkable that Jesus had intimated the defection of one of the twelve, † just before his ordination of them to the office of judging the tribes.

It would be very gratifying to have this singularity explained.

BREVIS.

Permit me a few words upon a very different subject. In your last Number [p. 558] Mr. Luckcock has introduced an extract from Mr. Russell's (the resident at Hyderabad) letter, announcing, first, that the Fort of Nowah had been taken by assault; and, secondly, that the greatest part of the garrison, upwards of 500 men, had been put to the sword. Mr. Russell commences with "I have the pleasure to inform you;" and Mr. Luckcock ventures to infer that he contemplated the massacre with pleasure; than which there never was a more outrageous inference. Had he written, "I have the pleasure to inform you that the Fort was taken, and that the garrison was put to the sword," Mr. Luckcock's premises might have justified the inference; but the contrary appears. He communicates, with pleasure, the taking of the Fort, with a full stop; and proceeds, as was his official duty, to state the afflicting consequence, which

* John xiv. 12. † John xx. 22.

‡ John v. 22—27. § Matt. xix. 28.

* For an implied exception, see 1 Cor. xv. 27.

† Luke xxii. 21—30.

he does simply and dryly. No man acquainted with Mr. Russell can believe that he had any pleasure in it, or did not deplore the necessity of making such a communication. And when Mr. Luckcock was apostrophizing at such a rate in the cause of humanity and Christian forbearance, it ill became him to sport an uncharitable assumption, which, in the mildest character of it, is purely gratuitous.

B.

SIR,
EXAMPLES of pre-eminent virtue, and what must ever be united with it, pre-eminent suffering, are worthy of the notice and recommendation of every work, however connected as to sectarian and subordinate opinions. I presume, therefore, to recommend to your readers the character of Lady Russell, wife of Lord William Russell, put to death in the reign of the most unprincipled of our kings, Charles II. Some account of the Life of this Lady has been lately published in quarto, with her Letters to her Husband, when he happened to be a few days absent from her, which seems always to have been against the inclination of each of the attached parties.

These Letters breathe an affection which Lady Russell evidently felt to be too powerful for expression. Between the parties it is evident that conjugal affection existed in its most powerful character. Such examples seem natural, and, indeed, where extremely distressing circumstances do not agitate the mind, one wonders that they are not universal. Yet it is not the case, though it seems difficult to say how it comes to be otherwise.

The most infamous Court of Charles had no temptations for Lady Russell. All the delight of her existence centered in domestic love. Her husband well appreciated, before his death, the great disparity of their several circumstances. He said justly, his sufferings were nothing, the cutting off his head was like the drawing of a tooth; but he knew that SHE would abhor life, after his removal, and to induce her to submit to drag on so painful and hateful an existence, he gently suggested their children as a

motive to his wife, for such grievous submission. She submitted to exist for thirty years! a devoted martyr to duty, to morals, to religion. And I am much mistaken, Mr. Editor, if this martyrdom were not infinitely more painful and illustrious, than those of the different ages which history has handed down to us with so much triumph! It is easy to die like Lord Russell, but not to live like Lady Russell! And, let me add, that the women of England, are many of them worthy to class with this their illustrious example, martyrs to duty and patient in well-doing!

HOMO.

Dr. Carpenter on Divine Influences.

(Concluded from p. 550.)

By intermediate agency, God often aids, influences, and directs his rational offspring without their expressly seeking for his mercy and favour; but whatever be the nature of his immediate influence on the human heart, I see no scriptural warrant for the opinion, that he employs it without our seeking for it. The best of spiritual blessings are promised to the faithful, humble, and devout servants of God, to those who trust in the Lord with all their hearts, and lean not to their own understanding, who acknowledge him in all their ways, whose chief aim is to serve and please him, whose chief desire is to obtain his approbation; but where is the authority for believing that he affords more than the opportunity of knowing and doing his will, to those who do not fear the Lord, and endeavour to walk in the path of his commandments?

The fact undoubtedly is, (I say undoubtedly, because every one who has observed the workings of the heart in connexion with extraordinary acts of sincere and earnest devotion, or who has traced out the influence of habitual piety, on the dispositions, the conduct, and the happiness of the servants of God, knows it to be so, and the Scriptures most strongly and expressly declare the same thing)—the fact undoubtedly is, that he who knoweth our frame has made the exercises of piety, and especially the act of prayer, the means of cherishing, purifying, and strengthening the affec-

tions which have things invisible for their object, and of obtaining all the blessed effects of religious principle or the divine life. The power of prayer is often felt to be great beyond our anticipations, in soothing the restless solicitude of the soul, in calming its perturbed passions, in strengthening its holy purposes and desires, in clearing away the obscurities produced by earthly fears and earthly hopes, in comforting the afflicted, sorrowing heart, in elevating the affections above the world, and raising them to the unseen object of devotion—in realizing his presence and affording cheering hope of his gracious approbation;—in fine, in preparing the pious servant of God, to know, to do, and to bear the will of his Father in heaven. The degree in which these effects are produced, and, above all, the impressiveness and vividness of them, will much depend upon the natural constitution, and upon the views entertained of divine truth and divine agency: and still more upon the degree in which the heart and life are submitted to the will of God; but it is probable that no one who has sat at the feet of Jesus, and, encouraged by his precepts and example, has come, with steadfast faith and filial confidence, to the throne of grace, would be unable to testify, by his own frequent experience, that such are the blessed influences of prayer.

If to account for these effects, it is said that the great Father of our spirits has so formed the human soul, that prayer operates merely as a means of producing such effects in it, without his immediate agency, I have only to reply, that even then they would be in the strictest sense *divine influences*, for they would equally have their origin in our heavenly Father's wisdom and goodness and paternal care. But I cannot believe that this is all: I believe that the humble, faithful servant of God, has solid reason to conclude, that in answer to prayer, persevering trustful prayer, directed to those objects for which we cannot be too solicitous or ask amiss, God does by his immediate influence or agency, (not supernatural, not miraculous, yet immediate agency,) afford supplies of strength, of consolation, and of direction; and I rest most upon

this argument, that if, in the exercise of devout supplication, the thought should occur to the mind, that its effects in no sense directly proceed from the spirit or influence of God, but solely arise from the usual operations of our own hearts, the fervour of prayer is checked, its efficacy impeded, and we no longer feel ourselves engaged in the supplication that God would grant the desired blessing, but in devout desire that we may obtain it. The supposition appears to me inconsistent with the nature of prayer, in its more limited but peculiar and appropriate sense; and I am sure, that for prayer, in that more limited sense, we have abundant warrant in the Scriptures as well as encouragement, and even direct command.

But if any devout person, under the influence of those philosophical views on the subject, which have been held by men of undoubted piety and sound understanding, believes that the influences of prayer are not thus immediate, I have only to urge him, as he desires the growth of grace in his heart, not to be less assiduous and earnest in his applications to the Father of lights; and let them be made in the firm assurance, that he is addressing a Being who heareth and who answereth prayer; and in the exercise of faith, that He will answer it in that way and by those means which he knoweth to be wisest and best. And this firm assurance, and this pious faith, we should all exercise, when we draw near unto God; and we may then indulge a cheering belief that our prayers will be acceptable in his sight, and obtain his blessing.

But it should never be forgotten that our heavenly Father affords his gracious aids, (whatever be the precise nature of them,) duly to those who diligently employ those means of spiritual knowledge and holy obedience which he has placed in our power. As well might we expect his miraculous assistance to enable us to cultivate the ground, or to acquire science and literature, if we will not use our hands and feet, or our senses and our intellectual powers, as expect that he will implant in us the principle of piety, without our employing the means of piety—or deliver us in

the hour of temptation, if we exercise no watchfulness to preserve ourselves from it, no resolution under it—or guide us to the knowledge of his will, if we will not use our eyes and understandings. The earthly parent who does nothing, with the expectation that the heavenly Parent will do every thing, must have forgotten that it is said, "Parents, bring up your children in the nurture and admonition of the Lord." Whatever spiritual aid or holy influence is granted, it is granted only to those who seek it, and use faithfully whatever measure of it they obtain.

I see no reason from Scripture, or from the experience of wise and good men, to believe that God does *now* communicate by his direct and immediate agency on the human heart, any supplies of *knowledge* as to Christian truth and duty. Inspiration, in the strict sense of the term, referring to the supernatural communication of knowledge, without the intellectual efforts of the individual, is not to be expected. God hath given us understanding; he hath given us conscience; he hath given us means of knowing him and his will, in his works, in his ways, and in his word. These are the sources of religious knowledge; and in his great wisdom he hath made pious, humble, honest, teachable hearts, the best preparation for the illumination of divine truth; and as far as his holy influence aids in cherishing those qualities of the heart, and in strengthening the disposition to seek for that guidance, which in various ways he graciously affords to his pious servants, so far may that influence or spirit be itself said to illuminate the mind. I think that prayer, and the divine aids which it obtains, bring the mind into the best state for discerning the way to heaven. I do not doubt that they co-operate to dispel those mists by which pride and worldly passions continually obscure the radiance of divine truth: and further, that where the darkness of the understanding is that of ignorance or unavoidable prejudice, having no sinful character, they introduce such beamings from the Sun of Righteousness, as either gradually remove error, or make it harmless to the individuals: in short, that they communicate that wisdom which is

profitable to direct in the duties and difficulties of the divine life. But that God in any way directly *communicates doctrinal truths*, I see no where taught in the Scriptures; and I perceive no room to doubt that it is contrary to fact and experience. Pious men of all denominations (and I rejoice in the belief that such there are) have prayed, I doubt not with equal sincerity, with equal perseverance, with equal faith in the divine power and disposition to guide them, and yet have walked, nay, have thought themselves led, in different roads of speculative *faith*. But they have walked in the same principle of Christian duty and filial obedience; and if the darkness of their *intellect* has not been removed, that of their *affections* has been; and they have been guided by that light which shineth more and more unto the perfect day of unclouded truth and holiness and happiness.

The strong and sudden impressions of the mind, and impulses of the feelings, the flash of conviction, of which we sometimes hear, as the basis of belief in certain religious opinions, are always suspicious. They shew that the mind is not in that calm state which is peculiarly important in the search after truth: they shew that the imagination and feelings are at work, rather than the understanding: and as they have been frequently experienced, where afterwards persons have seen reason to believe that they were the mere play of the fancy or the heart,—as they have often been brought to prove or support opinions which are contradictory one of another,—and as no promise of the Scriptures, extending beyond the age of the apostles, (if beyond the apostles themselves,) authorizes to expect that God will, by his divine influence or holy spirit, communicate to men the *knowledge* of the truth,—it is wise not to expect it by any such means; and, at any rate, not to regard opinions as indisputably true, contrary to the evidence of the external word, contrary to the plain dictates of the understanding, because, in a way for which we cannot account, conviction has suddenly entered into the heart, and impressed views before unknown or rejected. I have no doubt that God now gives a holy spirit, or divine influence, to those who seek for it;

but the operation of this divine influence, in the present day, is not to give truth of doctrine, but wisdom of duty, and holiness in heart and life. And even admitting that divine truth is thus communicated into the heart of man in the present day, yet since it is certain that the feelings and convictions which accompany this working of the mind are often experienced from other causes, it is the part of Christian caution to observe closely that we do not labour under any delusion, and especially that we try the spirits by the written word, that thus we may see whether they are of God.

And to the same test must those strong emotions and convictions be subjected which are called *conversion*. The passions and affections of the heart are the great engines by which religion operates in it to produce Christian obedience; and neither philosophy nor experience justify the Christian preacher in declining to appeal to them. But he that calls the strong emotions which are excited by the hopes and fears, the promises and threatenings of the gospel, religion itself;—or who even considers the fervours of feeling and an overheated imagination as the proofs of repentance and consequent remission of sin,—is alike ignorant of the nature of the human mind, and of the tenor and spirit of Christianity.

The *conversion*, the *regeneration*, the *new creation*, &c., which the Scriptures represent to us, as in fact all in all for salvation, consist in something more than strong agitation of mind; they consist in a change of heart and life. "If any man be in Christ," (if he have that genuine, vital principle of faith in Christ, which alone deserves the name, and which alone can entitle him to the all-important blessings, of which it is made the condition,) "if any man be in Christ, he is a new creature: old things are passed away, behold all things are become new." His desires, his purposes, his dispositions, his conduct, and with them his final prospects are all changed. Before he was the servant of sin unto death; now he is alive unto God, unto righteousness and true holiness. And where the evidence of this is given by a holy life and conversation, there the Christian minister may justly raise the still trembling heart, with the

promise of divine mercy through Jesus Christ. But he who not only points out to the repentant sinner the *hopes* of the gospel, but also encourages in his mind the *convictions* which eminent saints have expressed, after a long course of Christian obedience, (and which in the Scriptures none else do express,) and leads those who have long been running a course of abandoned wickedness, or at least living in the utter neglect of God and Christ, to entertain, at once, an *assurance* of having obtained divine forgiveness through the blood of Christ, (because they have a strong and agonizing conviction of the guilt and folly of their past lives, and are alarmed at the awful judgments which are hanging over them, and with these impressions of terror and anguish, cling to those hopes of salvation which the gospel proposes,) and under the influence of such assurance to indulge in ecstasy and transport, when there is no evidence but that of strong emotion that the great change has really taken place within them, on which alone they can rest their peace and joy,—he has no warrant from Scripture for his presumption. It cannot be that the gospel promises eternal life to terror and anguish and vivid assurances.

That repentance to which the gospel *promises* pardon, I feel myself authorized by the Scriptures in pronouncing to be a godly sorrow, arising from the conviction of having broken the laws of God, either by the transgression or the neglect of them, accompanied with sincere and earnest resolutions and endeavours after new and better obedience. He who sincerely repents of his past sins, will pray to God to deliver him from evil, and will add to prayer, that without which prayer is a mockery, watchfulness and caution, lest he be led into temptation, and holy resolutions, lest he fall when exposed to it. Repentance (or, if you please, the work of conversion) may be *begun* in a moment. - Often has the conscience on a sudden been awakened, the conviction of sin deeply impressed on the heart, the sense of danger been aroused, and the careless, the profane, and the worldly-minded, who have too much lived without God in the world, have been led to cry out, "What shall we

do to be saved?" But this is only the beginning of repentance. Thousands have gone thus far and no further. Thousands have gone thus far, and returned to plunge themselves yet deeper in perdition. And yet, on such uncertain, and often deceitful appearances, ministers of the gospel have frequently implanted a hope, nay even a *confidence* in the Divine forgiveness: and he who one hour was the slave of sin, in the next assures himself of peace and pardon through the blood of Christ, and from the depth of agonizing sorrow, rises to the ecstasy of transport, in the belief that he is now a child of God.

But how, I would ask, does it become fallible mortals, unaided by divine power, to pronounce as to the spiritual condition of others, where the fruits are wanting by which alone the tree can be distinguished? We may charitably hope that where there are the marks of sincere and deep contrition, and earnest purposes of amendment, the work of repentance will go on and lead to works meet for repentance. We may encourage the contrite soul with the promises of the gospel, if the heart and life are really amended, if God and religion be henceforth sought in earnest, if past sins are forsaken, and those duties be henceforth in some good measure discharged which have been left undone. If such are the blessed fruits of penitence, then, we cannot doubt it, will he receive forgiveness of sins, and an inheritance among them which are sanctified through faith in Christ.

It is not, indeed, for mortals to set limits to the exercise of divine mercy: He who knoweth the heart, sees all its secret emotions, and can correctly judge their value and efficacy,—He alone can tell whether that repentance which is begun in the soul, is repentance unto salvation; whether, if time were allowed to complete the work, it would be completed. And to his mercy must we leave those whose last days are their only good days; who, in the immediate prospect of eternity, have been awakened from their dreams of worldly pleasures and interests, and their heedlessness of the great purposes of life;—and those who, by the execution of human laws, are cut off from this life, for crimes against which the laws of God de-

nounce the judgments of another. To pronounce their perdition might be a cruel error; but it is a much more fatal one to suppose that in a few short days, or even a few short hours, aye, and even a few moments, the Divine forgiveness can be secured for a life of carelessness and sin.

The mind naturally adverts, in this connexion, to those numerous cases which have of late years occurred, in which the execution of the criminal has resembled the triumphant martyrdom of the Christian professor; and I must relate to you one among the various instances in which the strong appearance of repentances, inducing the religious friend to raise the mind of the unhappy sufferer to the feeling of assurance in the Divine forgiveness, have afterwards proved to be fallacious. The one I refer to occurred many years ago at Northampton. A man, whose life had been one continued scene of desperate villainy, after having often escaped the hand of justice, was at last apprehended, convicted, and left for execution. A minister of the gospel, prompted by a zeal which was no doubt in part under the influence of Christian love, but in no degree under the guidance of Christian knowledge, frequently visited him; and, as he believed, was made the instrument of his *conversion*. His own delusive views of the terms and exercise of divine mercy, were doubtless communicated to the prisoner; and he went joyfully to the scaffold, and died, as it is termed, *triumphantly*. So strongly impressed was the minister, with the conviction that his repentance was real, and his conversion complete, and that he had obtained the pardoning mercy of God, that in a book which he published on the occasion, he expressed his wish that his own soul was in his soul's place; and declared that he would stake his own salvation on the sincerity of his convert. It was afterwards *ascertained*, that the wretched man had confessed his guilt to his legal adviser; and in the midst of this fervour of feeling and fever of imagination, he had been contriving and executing means to secure to his friends the money of which he had unjustly deprived others.

Surely we may say that such transports are like the vivid gleams of

lightning, which for a moment dazzle the eye of the spectator, and then leave him in deeper darkness. And such circumstances surely should make us careful, lest we build hay and stubble on the foundation which is alone a secure one: lest we confound religious *principle* with *frames and feelings*: lest we mistake the anguish of an overheated imagination and over-excited sensibility, for repentance unto salvation; or their fervours of transport, for that love to God and love to man in which religion chiefly consists.

Perhaps the views of Christian truth, entertained by the Unitarian Christian, may give less transport to the sinner; but they give him that hope which maketh not ashamed; that hope which, cherished by faithful obedience, will communicate what is infinitely more valuable than religious ecstasy, religious peace and comfort, founded on the testimony of heart, that God and Christian duty are now sincerely sought, and that he is now earnestly and steadily endeavouring to comply with the terms of love and mercy.

As a conclusion of the whole, let it be deeply impressed on our hearts, that if we hope for divine aid in the work and trials of the Christian life, we must earnestly work out our own salvation with watchfulness and holy fear; that if any man have not the spirit of Christ, he is none of his; and that the fruit of the spirit, by which alone we can be secure we have received the influences of our heavenly Father, are piety and purity, uprightness and benevolence, meekness and patience, and, in a word, a holy life and conversation. In such fruits may ye abound, and may ye be finally owned as the disciples of Jesus Christ.

Mansfield,

SIR,

September 28, 1819.

THE various replies which have been given to the queries proposed by my friend L. J. J., may be thought to furnish a sufficient answer to his inquiries; but if the following extract from a sermon, addressed to young persons, from Prov. iii. 6, appear to you to be apposite, you will, perhaps, admit the passage into a corner of your valuable Repository. It will, at least, serve to explain

the sense in which an Unitarian minister recommends the use of such addresses, and the result which he supposes to be connected with them.

"The text assures you, my young friends, that if you 'acknowledge God in all your ways, he will direct your steps.' Possibly the journey of life which lies before you may be long and intricate; but it will not be less happy on that account, if you conduct yourselves wisely and virtuously amidst the various scenes and events of it; if you are favoured with the direction and blessing of that Being, without whom our strength is weakness, our prescience the most presumptuous folly, and our animated and confident expectation, the most absurd and mortifying delusion. But if your thoughts and desires be directed to God; if your prayers be offered to him; if you seek that wisdom 'which cometh from above,' and do not wholly rely upon your own sagacity and circumspection, then will you be able to perceive the leadings of Divine Providence, then will you hear, as it were, 'a voice behind you, saying, This is the way, walk ye in it.' I presume, my young friends, that you will not any of you imagine that I am leading you to expect any supernatural impression, any impulse or bias upon your minds, or any suggestion to your understanding which is not consistent with the usual and ordinary operation of causes and their effects. You will not expect that, without any effort on your part, you will retire from the throne of grace, where you have been seeking that direction or consolation which you need, with greater wisdom, or with greater composure and tranquillity than when you presented yourselves there, if you have not been *accustomed*, 'in every thing by prayer and supplication, with thanksgiving, to make known your requests unto God;' for all your superior discernment, all your increased acquiescence and confidence and joy, must result from the more lively perception of the Divine agency, and the deeper conviction of the Divine presence and care, which will thus be impressed upon your minds, and proportionably influence your conduct. You will feel nothing of that inspiration, or of that supernatural guidance, of which some have presumptuously

bonsted, and which their behaviour contradicts; but if your affections have been engaged; if your views have been comprehensive and enlarged; if your faith have been lively and active, which they will be in proportion to the exigencies of the moment; if you have accustomed yourselves to serious and devout prayer, you will rise from the exercise with calm and tranquil minds, without any undue bias, without any inordinate wish or desire, without any selfish or unbecoming feeling, prepared to judge of the alternative which lies before you, to choose that which appears to be most extensively connected with your duty, and to leave the issue in the hands of that Being, 'who doeth all things well,' and not less prepared to acquiesce in his appointments, whether they accord with your wishes or not. Thus acknowledging the Divine agency, you will be careful to act upon the best principles and motives, to determine with the greatest caution and judgment; you will endeavour to anticipate every possible consequence of your decision, and thus you will be preserved from those errors and obliquities into which they are liable to fall who know not God, who do not seek, and who do not seem to value his direction and blessing."

J. W.

York,

September 15, 1819.

THE biographer of the late Mr. Cappe's Memoirs, begs leave to reply, in answer to the suggestion of E. F., [p. 494.] that it would give her great pleasure to prepare a republication in the manner he suggests, and in a cheap form, if she should find upon inquiry, that the Tract Societies would be disposed to promote the circulation.

Sir,

July 21, 1819.

AS your work is sometimes the vehicle of scientific intelligence, and many of your readers feel interested in those events that have a tendency either to accelerate or impede the march of knowledge, perhaps the following communication, which has a reference to what I consider the more unfortunate view of the subject, may not be unacceptable.

You are probably aware that during

the last winter, a controversy was afloat amongst the medical professors and students at St. Bartholomew Hospital. The subject in dispute was one of considerable importance, referring to nothing less than the origin of the vital principle in man, or the immediate cause of the phenomena of life. Upon this difficult question, the lecturers maintained what they considered opposite theories, and they condescended to back their arguments by language and arts that are disgraceful to the professors of a liberal science. The pupils of each lecturer became enlisted under the banners of their master, and the controversy assumed an acrimonious appearance that savoured much of the *odium theologum*, which unfortunately is not confined to doctors in divinity. Although the dispute is now terminated, and that in a way not very honourable to the parties, yet the effect likely to be produced upon the minds of the young students may be easily calculated; for, not only has a stop been put to inquiry, but religion has been brought in to inflame the passions, and confirm the prejudices of another generation.

The lecturers having made the public a party to their disputes by the publication of their lectures, there can be no indelicacy in repeating their names, or animadverting on their productions. With the nature of the controversy your readers may make themselves acquainted, by consulting the Physiological Lectures delivered at Bartholomew Hospital by Mr. Abernethy and Mr. Lawrence, two of the surgeons to that institution. Upon the subject matter of it, all that will be necessary to be observed here is, that the theory of life contended for with so much asperity by Mr. Abernethy, is, that it is a principle distinct from, and super-added to organization, being the same as was maintained by the late eminent Mr. John Hunter. What this principle is, he does not inform us, but intimates that it is either electricity, or something analogous to it. He is more silent still as to the period or stage of organization when he supposes this principle to be communicated. Mr. Lawrence rejects this theory as fictitious, and following Cuvier, Bichat, and other French surgeons, maintains that

life is an essential part, and the result of organization.

Now, Mr. Editor, whichever of these opinions be right, or whether, indeed, there be any essential difference between them, there certainly can be nothing in either to warrant a declaration of war, or the indulgence of any other feelings in a wise man than a wish to see the truth promoted by fair and peaceable discussion. Unfortunately, however, medical men are slaves to system as much as theologians, and they can descend to the same arts to silence an opponent. Neither of the gentlemen referred to has been sparing in the language of abuse; but Mr. Abernethy, by the dextrous use of a weapon peculiarly his own, has contrived to put down his adversary beyond the power of a resurrection. If you ask me what this weapon is; I answer, the cry of heresy. Mr. Abernethy has discovered that the tenet of his opponent upon the subject of life is sceptical, and of a demoralizing nature, and therefore dangerous to society.

In the progressive state of science, it often happens that men outlive their early opinions. If this proves nothing else, it is at any rate a good argument for proposing them with modesty, and will save us eventually much shame and self-reproach. To stigmatize an opinion with ill names is oftentimes a substitute for argument; but when this is not the case, it is the mark of a bad temper, and shews plainly that we are not willing to trust solely to the evidence of truth. It is also unfair and unphilosophical to measure an opinion by its supposed consequences. Medical men, above all others, should abstain from such a mode of reasoning; for they ought to know that a strong religious prejudice prevails in the world against the profession itself, on account of the supposed sceptical tendency of their studies.

The most obnoxious passages in Mr. Abernethy's work are to be found in his first Lecture; where he takes frequent opportunity of designating his opponents as "sceptics," "modern sceptics," and "professed sceptics." This term he well knows to be of innocent signification, and rather honourable than otherwise, as implying reflection and judgment:

but then it acts differently upon the great mass of society, with whom it serves as a scare-crow, and therefore the better suits his purpose. Medical men are generally supposed to derive their opinions from demonstrable facts; and whatever is not of this sort is, with them, matter of doubt or scepticism. Mr. Abernethy may fancy himself exempt from the charge; but I have reason to know that in what is called "the religious world," he is considered as much a sceptic as his opponent.

He tells us that in France, "a nation where the writings of its philosophers and wits have greatly contributed to demoralize the people," he does not wonder that physiological studies should be rendered conformable to what is esteemed most philosophical or clever; but that their principles should be extolled in England, he thinks "cannot but excite the surprise and indignation of any one fully apprized of their pernicious tendency." With reference to the system of his opponents, he says, "Whoever, therefore, inculcates opinions tending to subvert morality, benevolence, and the social interests of mankind, deserves the severest reprobation from every member of our profession, because his conduct must bring it into distrust with the public." If this passage stood alone, no person would object to it; but applying, as he means it, to the theory of his opponent, it savours too much of the disingenuous arts of controversy. For myself, I am not prepared to say whether the system of materialism, which I suppose to be the result of Mr. Lawrence's theory, be true or false; but I really cannot see that the belief of it involves the serious consequences imagined by Mr. Abernethy. That this gentleman does not always reason accurately, even where he appears to be most at home, is evident from the following passage: "What Mr. Hunter thought about sensation, I know not; what I think, I willingly declare, which is, that it can be neither the result of organization, nor an affection of mere life. In reasoning on the motions of the matter which surrounds us, and also of that of which we are composed, we must grant either that the atoms are motive, or that they are impelled to move. So also in reasoning with respect to sensation, if the atoms be

not sentient, it is impossible to suppose that sensation can result from the arrangement or motion of insensible atoms." This argument may be refuted by the analogy of a watch, which, when taken to pieces, is destitute of motion in any of its parts; but when put together again in a skilful manner, acquires motion as the result of combination.

I have no wish in any thing I have said, to derogate from the professional merit of the above gentleman, whose fame, I believe, stands deservedly high, and his works fraught with solid instruction. But great men are not always wise, and superior talent is sometimes neutralized by acerbity of disposition.

But the worst part of the drama remains behind. The governors of the charitable institution to which both gentlemen are surgeons, having decided that Mr. Lawrence's opinions are of a dangerous tendency, suspended him from two of his appointments, and there is no saying how much further they would have proceeded, had he not appeased them by suppressing his book. This circumstance he announced in his opening Lecture of the present season, in which he stated that he had acted in deference to the opinion of his friends, who considered his work as having a bad religious tendency; his own views in it, however, were purely physiological, referring merely to explanations of the animal economy, the actions it is capable of performing, &c. He apologized to Mr. Abernethy for the asperities of his pen; but declared, at the same time, that he saw no reason for changing his opinions upon the point in debate. With this partial compromise the disputes at the hospital have pretty well subsided.

I shall not detain your readers further than by expressing my regret that the researches of scientific men should be controlled by the religious prejudices of persons who are incompetent to estimate the value of their labours. The facts of science must be tried by their own merits, by their consonance to nature, which is always an infallible guide. It is true, we may sometimes mistake the mode of her operations; but when this is the case, it is the province of reason to set

us right. The exertion of any other authority in matters of science is always dangerous, and fails to answer the end. It may restrain the actions, but cannot fetter the mind. It may impede the march of knowledge, but cannot extinguish it. To judge of a question by its supposed tendency, is to begin at the wrong end of the argument; for if a fact be ascertained, we may safely leave its consequences. These are often imaginary, always exaggerated, and the less the mind is inured to reasoning, the more easily will it be operated upon by the passion of fear. The safest way to get rid of error is to let it take its course, and it will be sure to melt before the sunshine of truth.

W. W.

On the Rev. Samuel Newton's Objections to the Improved Version.

LETTER IV.

SIR,

7. **T**HE wrathful writer of the "Trinitarian's Appeal Defended," in his Seventh Letter vents his displeasure in his usual indignant style against the Editors of the Improved Version, for having presumed to interpret the language of the New Testament in a sense favourable to the suspension of perception during the interval between death and the resurrection. Every theological scholar knows that there has always been a diversity of opinions among inquisitive persons upon this subject. Luther was a zealous advocate for the suspension of thought: Calvin was equally, or even more, zealous in supporting the commonly-received doctrine of the intermediate state. In this country the question has been ably discussed between Mr. Hallett and Mr. Grove: and the writings of Bishop Law, Dr. Peckard and Archdeacon Blackburne, seem almost to have set the question at rest in the estimation of the thinking part of the community. But this writer, just as if he had never heard of the subject before, calumniates the Editors of the Improved Version, as if they had been the inventors and first propagators of a novel and dangerous heresy.

"There is one point," says he, pp. 76, &c. "in which the *New Theology* proposes nothing grateful except to the wicked. I refer to the doctrine of an intermediate state between death and the resurrection. This state, according to the *new opinions*, is an unconscious one. . . . The Editors of the New Version come forth to offer us the grave instead of paradise: and the darkness of continued death for the joys of light and life. Do you think we shall be disposed to listen to them and believe them? . . . Trifling, indeed, and worse than trifling, are the arguments adduced by the Authors of the New Version on this subject. Criticism must be all mouth and no argument, if their conduct in this matter be deemed critical and weighty."

Is it possible that this writer should never have heard of the controversy concerning an intermediate state, till he looked into the Improved Version! and does he set himself up as a critic and a judge? His arguments in defence of the popular doctrine are trifling in the extreme; but with those we have at present no concern. He takes upon himself, however, to be very angry at the translation and interpretation of certain texts relating to this subject, particularly Heb. xii. 22, where he accuses them, in his usual polite style, of "playing their pranks again with angels." He is also highly offended with Mr. Lindsey's interpretation of 1 Pet. iii. 18, 19, who explains the words "spirits in prison," of idolatrous Gentiles, and not of human ghosts now in hell, whom Christ visited and instructed, as this gentleman would have us believe: and in the plenitude of his critical authority he denounces Mr. Lindsey's interpretation, as adopted by the Editors of the Improved Version, to be "a most confused and blundering method of setting aside the faith of Christ's pre-existence, and of the existence of spirits now in prison." And if this gentleman says that it is blundering, who shall say it is not? It is true, that Mr. Lindsey was known and respected at Cambridge as an excellent scholar, as eminent for learning, as for piety, for humility, and for charity. But Mr. Newton says Mr. Lindsey was a

gross blunderer in his interpretation of Scripture: and Mr. Newton "is an honourable, a very honourable man."

8. The next charge which is alleged against the Editors of the Improved Version is the old story, p. 85, that "they have but little reverence for the writers or writings of the New Testament." This learned critic is one of that good sort of divines who receive every book as canonical, which they have been taught to call canonical; and who believe that every canonical book is inspired. This easy and lumping faith is also a most convenient faith. It saves all the labour of inquiry, all the trouble of discrimination, and obviates all difficulties at once: "Alps are no Alps to that: difficulties are no difficulties to that." If it cannot understand it can believe; and if it cannot remove mountains, it can *at least* swallow them. To such a faith the Epistle of Jude is of equal authority with the Gospel of Luke: and it yields as ready an assent to the tale of a quarrel between Michael and the devil about the body of Moses, as to the momentous and strongly authenticated narrative of the crucifixion and resurrection of Jesus Christ.

It is but too true that those graceless and "*impudent wittlings*," the Editors of the Improved Version, were not gifted with this wholesome faith. In a far different way do these "ignorant and childish blunderers" manifest their respect to the records of divine revelation. Being strongly impressed with the conviction that whatever bears the stamp of divine authority, is to be received with the most unreserved submission, they regard it as a sacred and imperative duty to make the most rigid inquiry into the character and evidence of whatever lays claim to this high distinction; that they may not, through indolence and negligence, admit erroneous traditions and human inventions as the word of God. And as the books of the New Testament, which contain the doctrine of Christ and his apostles, were not all written at the same time, are not all of equal authority, and were not collected and put together by any supernatural direction, their first concern was to inquire what books were really writ-

ten by the apostles, and by apostolic men: and then to examine in what respects and to what degree any of these writings may have been corrupted by the inadvertence or unfaithfulness of transcribers: and, finally, to distinguish with the utmost care and caution between those portions of holy writ which were penned under the impression of immediate inspiration, and which justly demand unqualified assent, and those facts and arguments which may reasonably be regarded as the production of the writer's natural powers, and which, of course, are open to sober and candid examination and criticism. All this takes up much time, and requires no inconsiderable portion of patient application: and notwithstanding every precaution, they may, after all, deviate into some erroneous conclusions. They will be sure to see many things in a different light from the vulgar herd of implicit believers: and they may certainly depend upon being stigmatized with every epithet of disgrace and infamy by those who either cannot, or dare not, or will not, examine for themselves. And it is only such "*witlings*" as the Editors of the Improved Version, who value truth and a good conscience, and the Divine approbation above all other considerations, who will either give themselves the trouble, or expose themselves to the obloquy of such an examination as I have described.

Upon these grounds the Editors of the Improved Version make a distinction between those books of the New Testament which were received unanimously by the Christians of the three first centuries, and those whose genuineness was called in question by early Christian writers; and whatever respect they may see reason to pay to the latter, as writings venerable for their antiquity, they perfectly agree with the judicious Lardner, that "they are not to be alleged as affording *alone* sufficient proof of any doctrine." This distinction, however, will not do for our learned critic, who would find himself sadly at a loss for a proof of the fall of angels, if the second Epistle of Peter and the Epistle of Jude were (as the latter unquestionably ought) to be withdrawn from the canon.

This writer, p. 88, gravely acknowledges, "I believe it has not been very common for a very long space of time for serious, learned and curious individuals to have doubts concerning particular parts of the sacred writings." The whole of his injudicious and uncandid performance pretty clearly shews that the line of the Author's reading extends to a very short distance beyond the writers of his own sect and persuasion. Yet still one would have thought that so very learned a critic might perchance have heard the name of the Rev. Edward Evanson, who was as "serious" as "learned," and as "curious" an inquirer after truth as ever graced the annals of literature or of Christianity; and who had better opportunities than many have, of manifesting the strength of his principle by the costly sacrifices which he made at the shrine of conscience. This gentleman questioned the authenticity of all the sacred historians excepting Luke; and denied the genuineness of many of the Epistles of Paul. I admire the ingenuity, and revere the integrity of Mr. Evanson; but I do not adopt his conclusions. I have, however, known some persons of sense, of learning and of serious inquiry, who have been convinced by Mr. Evanson's arguments. But I never heard the terms "impudent and blundering witlings," or the like, applied to them, because of the peculiarity of their persuasion. It was my happiness to have been brought up in a school in which such language was not in use. And after all, how little is this angry gentleman qualified to pronounce a judgment in the case, when, by his own confession, he is quite ignorant that any differences of opinion had "for a very long time" subsisted among the learned upon these subjects. And, indeed, the whole tenor of his intemperate work corroborates his honest confession of ignorance, and too plainly proves that his criticisms, such as they are, were more frequently the result of irritable feelings, than of calm inquiry, or extensive information.

9. This writer quarrels with the Editors of the Improved Version, p. 90, for representing the language which describes our Lord's exaltation as highly figurative. "Christians," says he, that is, those of his own sort,

of the true orthodox faith, "have been accustomed to believe that their Saviour's exaltation is real, not figurative, over all in heaven and upon earth: accompanied with complete dominion over all opposing powers of darkness. They have thought that he was really the Lord of angels, and that he was in truth interceding at the right hand of God. Heaven has been realized in their view, and their communion with it enlarged and elevated by the belief that Jesus of Nazareth is really there."

The Editors of the Improved Version, not having been favoured with these "realizing views," and judging only by common sense and analogical reasoning, have presumed to conjecture that, in the present state, we are incapable of forming distinct ideas of the invisible world: and, consequently, that the language which is used to express the present exaltation of Jesus Christ, is to be understood rather in a figurative than a literal sense. Mr. Locke, in his admirable Note upon Ephesians i. 10, explains the words "heaven and earth," in the apostle Paul's writings, as often figuratively expressing Jews and Gentiles. And Mr. Lindsey, in his explanation of Ephesians i. 20, which is referred to by the Editors with approbation, interprets the exaltation of Christ to heavenly places, and his superiority above all principality and power and might and dominion, as expressing the superiority of Christ over all the prophets and ministers of the old dispensation: and in the same way they explain some other texts to the great annoyance of this pious critic; who, probably, was not aware that any "serious, learned and curious individuals" had ever advanced any such interpretations; and who, to get rid of them in the shortest and easiest way, pronounces them all to be "idle, ill formed, unfounded and mischievous." And to save himself further trouble, he adds, p. 92: "Let Christians judge of these things for themselves; and if they judge these to be the men who have given us the fairest view of Christian truth, and a Version the nearest possible to the apostolical and evangelical Scriptures, I have erred greatly concerning their sentiments, and will weep in secret for their infatuation." This, to be sure, is very pathetic; and in

the estimation of the *Christians* to whom he alludes, it will probably have more weight than solid argument.

The learned gentleman now draws to a close: and what is a little surprising, he "feels no fear of being reckoned a calumniator, unless it be by those who cannot, or by those who will not see the truth." But, perhaps, of all the various kinds of ignorance which this eminent critic has displayed in his intemperate libel upon the Improved Version, self-ignorance may not be the least conspicuous. He even takes credit for moderation and forbearance; for he tells us that the "arrows of his quiver are by no means spent." Indeed, how should they? For as long as the English language will supply him with vituperative epithets, and as long as his own vanity, his want of information concerning the principal topics in discussion, and his confidence in the ignorance and implicit faith of his readers shall prompt him to write, I do not see why he might not go on publishing a pamphlet every month, till the world itself should not be able to contain the books that should be written.

The conclusion of this modest writer's animadversions upon the Improved Version, is too curious and too characteristic not to be exhibited in his own words.

"At present, at least, I think I have done enough: and if you, Sir, or any other man can defend this Version and its Notes against the odium and neglect which I firmly believe they deserve, you must have a storehouse of argument out of the common reach and apprehension of mankind, and an effrontery in opposition to truth as foolish as it is bold and daring. I believe there are Unitarians who are ashamed of this work—or if there be not, prejudice, which has neither eyes nor ears, has blinded the minds and weakened the faculties of the whole sect."

Poor gentleman! What must have become of his own eyes and ears, his own mind and faculties, when he penned the above extraordinary paragraph, if he could for a moment suppose, that it could excite any other feelings than those of pity and sorrow in his friends, and contempt and scorn in the breasts of those against whom

his malignant shafts are levelled. Yet still charity will make some allowance even for the uncharitable. This angry critic was smarting under the lash of a well-informed and ingenious layman, who had written an unanswerable reply to the "Trinitarian's Appeal;" and who, in the course of his argument, had exposed the futility of some bitter remarks which the Trinitarian had made upon the Improved Version. Writhing under the agony of this stinging castigation, it is no wonder that the wounded author should give vent to his angry feelings; and being too prudent again to exasperate his acute opponent, like the Esquimaux dog, which, when it feels the lash, instead of turning upon its assailant, snaps at its nearest neighbour, this valiant critic exhausts all his fury upon the unoffending Editors of the Improved Version. "You see, Sir," says he to the Layman to whom his Letters are addressed, "I have not spared the Version, though I have wished to be civil to you." How far animadversions, so unfounded and intemperate, are calculated to injure the character of the Improved Version or its Editors, the reader of these Letters is competent to judge.

This worthy gentleman expresses his firm belief, that the Version and its Notes deserve both odium and neglect, and it is no doubt his ardent wish that they may meet with what they deserve. And truly, as to the former, his wishes must be gratified to as great an extent as he can reasonably desire; for never was any publication so universally reprobated, or so bitterly anathematized by all (and their number who can recount?) who "love darkness rather than light." But as to neglect, thanks to the inveterate and purblind enemies of Truth and unadulterated Christianity, *that* is not likely to happen yet. For, no sooner has the Bampton Lecturer of one University ceased to fulminate his anathemas, than the Christian Advocate of another responds to the peal. And lest the artillery of the allied powers should not be sufficient to crush the adversary, the Dissenting minister of Witham aids with his pop-gun the grand explosion. And if all does not succeed in keeping down the hydra of this hated Version,

it is not owing to a want of good-will in any one of the parties. But to what extent the attacks of these gigantic adversaries actually succeed in producing that *neglect* at which they profess to aim, the publisher of the Improved Version can best satisfy the curious inquirer.

I cannot conclude these Letters without expressing my regret that the Author of the "Trinitarian's Appeal," whose abilities are respectable, and whose character is in many respects worthy of esteem, should have degraded himself so far as to have set his name to so intemperate and unprovoked an attack upon the Editors of the Improved Version. As a minister of the orthodox church, Mr. Newton might well be excused in expressing, in strong terms, his dislike, and even his horror at this open and undisguised attack upon principles which he had always been accustomed to regard as sacred; and in warning his readers of the danger of giving up what he holds to be primary and fundamental truths. And if his zeal had carried him somewhat beyond the limits of sound discretion, the importance of the subject might have been accepted as an excuse.

But no apology can be made for his constant vulgar and contemptuous abuse of the Editors of the Improved Version, who, for any thing that Mr. Newton knows, are as serious, as diligent, and as impartial in their inquiries after revealed truth as himself: and who, however erroneous their own conclusions may be, have at least abstained from all unbecoming and uncharitable reflections upon those whose opinions are different.

The misfortune is, that this gentleman having determined to place himself in the chair of criticism, seems to have fallen into the strange mistake, that, because arrogance and illiberality have too often been the infirmity of great scholars, therefore to be violent and intemperate would secure him the character of a profound and sagacious critic. But the time is past when lofty pretensions and sarcastic sneers were competent to supply the place of calm reasoning and accurate discrimination. And something more is now necessary to prove a man to be a scholar, than reviling his adversary as a blockhead.

The next time Mr. Newton employs his pen, it may be advisable for him to acquire a little more information concerning the existing state of theological controversy : and if he thinks fit to animadvert upon the publications of others, it will by no means detract from his reputation, if he should recollect to combine something of the courtesy of a gentleman, with the pretensions of a scholar, the profession of a Christian, and the zeal of a polemic.

B.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

NO. CCCLV.

Markland on the Text of Scripture.

On the 13th of December he [Jeremiah Markland] tells Mr. Bowyer, "It rejoices me to find that you have laid aside the design of publishing the New Testament. I think we are both now too old to be engaged in that undertaking; I above 40 years, and you above 30: I speak according to the usual measure of the life of man. And though I know there are many depravations there, and am very well satisfied of the truth of several of the restitutions, yet I chuse to keep them to myself, *ἐν ὧν τὸ θεῶν*, as being only matters of curiosity chiefly; except one, which, perhaps, I may mention some other time. I never read Dr. Clarke's Sermon on the Doctrine of the Trinity. I believe Mr. Lindsey to be a very worthy man; though far from being of his opinion in all things."

Literary Anecdotes of the Eighteenth Century. IV. 305.

NO. CCCLVI.

Sir Walter Raleigh's History.

Sir Walter Raleigh thus beautifully closes the first part of the "History of the World."

"By this which we have already set down, is seen the beginning and end of the three first monarchies of the world; whereof the founders and erectors thought that they could never have ended: that of *Rome*, which made the fourth, was also at this time

almost at the highest. We have left it flourishing in the middle of the field; having rooted up, or cut down, all that kept it from the eyes and admiration of the world; but after some continuance it shall begin to lose the beauty it had; the storms of ambition shall beat her great boughs and branches one against another; her leaves shall fall off, her limbs wither, and a rabble of barbarous nations enter the field and cut her down."

NO. CCCLVII.

Pulpit Picture of the Epicure.

"If thou beest for dainties, how art thou then for spread-tables and plenished flagons? Thou art but a pastry-worm and a pastry-fly; thou art all for inlandish meat and outlandish sauces; thou art the dapifer to thy palate, or the cup-bearer to thy appetite, the creature of the swallow, or the slave of the wesard. The land hath scarce flesh, the sea fish, or the air fowl curious enough for thy licorous throat: by thy good-will thou wouldst fit eat nothing but kids and fawns, carps and mullets, snipes and quails; and drink nothing but Frontiniack, white Muscodines, Lea-thick-wine, and *Vine-de-pary*. Thy olies and hogoos, creepers and peepers, Italian cippets and French broaths, do shew what a bondman to the paunch thou art; even the idolator of the banqueting-house. *Thy belly is thy God*. Thus doth the glutton waste out his pilgrimage: this is the epicure's day."

Reeve's Sermons, 1657, p. 25.

NO. CCCLVIII.

Fallen Man.

"Let me skin thee and unskin thee. What art thou? The crackt sherd of a ruine, the broken bough of a windfall, the splintered plank of a shipwreck; Adam's ulcer, the wrimpled skin, stark hand, blind eye, chap-fallen lip of that old man; the lake-diver, the furnace-brand, the brimstone-match of that cursed man. Above all evils man is the worst; every beast hath one evil, but man all."

Ibid. p. 22.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*A new Version of some of the Epistles of St. Paul, &c.*

(Continued from p. 572.)

WITH the view of assisting our readers to form an impartial estimate of this Version, we shall notice some of its more remarkable variations from the received translation:

Coloss. i. 1. "Paul, by the appointment of God, an apostle of Jesus Christ:" the R. V. follows the order of the Greek, "Paul an apostle of Jesus Christ, by the will of God."

— 2. "To the holy and faithful Christian brethren at Colosse:" in the R. V., "to the saints and faithful brethren in Christ," (ἐν Χριστῷ,) &c.

— ["And the Lord Jesus Christ."] *Philalethes*, together with King James's translators, retains these words, which are omitted however by Griesbach, in both his editions. See, too, *Mill*, Prolegom. No. 885.

— 5. "Because of the object of hope which is laid up for you in heaven:" in R. V., "for the hope," (διὰ τὴν ἐλπίδα,) &c.

— "Of which ye were first informed." The original word is προηκουσάτε, which the Received Version renders, and, we think, accurately, "whereof ye heard before." We refer to *G. Raphel*, Annot. in loc.

— 6, 7, 8, 9. Dr. Symonds observes that the adverb *also* occurs in these four verses successively. With this inelegance *Philalethes* is not chargeable: the first clause, nevertheless, of ver. 9, he would have done well in rendering, after the P. T., "for this cause *we also*," (διὰ τοῦτο καὶ ἡμεῖς,)—not, "for *this cause also*," &c.

— 15. "Representing the invisible God, he is the first-born of the whole creation." In R. V., "who is the image," &c. (ὃς ἐστὶν εἰκὼν).

— 16. "For in reference to him" (ὅτι ἐν αὐτῷ): in R. V., "for by him were all things created," &c. We transcribe the late Mr. Simpson's note on this clause, *Essays*, &c. I. 273, "Ev, quod attinet ad, respecting or relating to; Rom. i. 9; 1 Cor. ix. 18, iii. 18; Acts viii. 21." Yet we

doubt whether all these texts are pertinent. The *Vulg.* has, in *ipso*; *Diodati*, en lui; *Wakefield*, in him.

Coloss. i. 16. "Whether occupying the highest stations or subordinate in dignity." Such is *Philalethes*' translation of the words, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαί, εἴτε ἐξουσίαι; in his marginal notes, he has, "whether those occupying thrones, or exercising dominion, whether princes, or those in authority." Here we give the preference to the R. V., on account of its being more literal.

— 24. *Philalethes* reads, "my sufferings;" as did King James's translators. But the word μου finds no place in the text of Griesbach.

— 26. "That mystery which hath been hid," &c. So likewise the P. T. But in *Wakefield* and the Improved Version, "hidden."

— "From all former generations:" in the R. V., "from ages and from generations" (ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν). The French Genevan Version has, "caché de tout tems."

— 27. "Christ the foundation of the hope of glory." This is a paraphrase rather than a translation. The R. V. adheres to the original, Χριστὸς ἡ ἐλπίς τῆς δόξης. And see the fifth verse.

— 28. "This we preach:" in R. V., "whom (ὃν) we preach;" and this rendering is better—the word *Christ* being really the antecedent.

— 29. "Perfect in Christ *Jesus*." *Philalethes* has this reading in common with the R. V. Griesbach omits the latter noun.

— ii. 1. "What earnest care." Thus too *Newcome* and the I. V. In the P. T. it is, "what great conflict" (ἡλικὸν ἀγῶνα).

— 9. "In him, as in a body, whatever is divinely complete, abideth." According to the R. V., "in him dwelleth all the fulness of the Godhead bodily." *Schleusner* appears to have suggested the alteration made by *Philalethes*: "σωματικῶς, tanquam corpus, cujus caput est Christus;" which sense the present translator supports in a note.

Coloss. iii. 16. "Let no one therefore decide for you," &c.: in the R. V. "let no man judge you." (Μη οὐν τις ὑμᾶς κρίνῃτω.) We subscribe to Rosenmüller in loc: "κρίνειν, pro κατακρίνειν, condemnare."

— 23 "Though those practices have an appearance of wisdom in a kind of voluntary worship, and humility, and personal severity, without any regard to pampering the flesh:" in R. V., "which things have indeed a shew of wisdom in will-worship and humility, and neglecting of the body, not in any honour to the satisfying of the flesh." The translation by *Philalethes*, is free from the incorrectness and obscurity here attending the Common Version. His omission of the comma after ἐν τιμῇ τινι serves to render the apostle consistent with himself. Schleusner, in verb. τιμῇ, has, "οὐκ ἐν τιμῇ τινι, scil. τοῦ σαρκὸς, ita, ut nulla corporis cura habeatur," and Worsley, "as having no regard to the satisfying of the flesh."

— iii. 1. "If ye be reanimated with Christ: in the R. V., "if ye be risen with," &c. (συνηγερθῆτε). See ii. 12.

— 4. "Christ, the source of our life:" in R. V., "Christ *who is* our life" (ἡ ζωὴ ἡμῶν). *Philalethes*, it will be seen, indulges in paraphrastic translations.

— 13. "As Christ hath forgiven you: in R. V., "as Christ forgave," &c. Perhaps it should be, "has forgiven you." So Wakefield and Newcome: and so, freely, King James's translators themselves, in Luke vii. 42, "he frankly (freely, Worsley) forgave them both, (εὐχαριστοῖ,) where the original word is exactly the same.

— 16. "Let the doctrine of Christ, with all its wisdom:" but in the R. V., "let the word of Christ dwell in you richly in all wisdom." We prefer a still different punctuation, and connect the clause ἐν πάσῃ σοφίᾳ with what follows, διδασκόντες, κ. τ. λ. See Griesbach in loc. So chap. i. 28. Bowyer's Conjectures, &c.

— 18. "As becometh those in union with the Lord:" in R. V., "as it is fit in the Lord." We take the phrase to be elliptical, (ὥς ἀνῆκεν ἐν Κυρίῳ,) and render it "as becometh those in the Lord," i. e. "Christians."

— 22. "Servants, always obey those who in temporal concerns [in

the margin, *as to your bodies*] are your masters:" in R. V. "your masters according to the flesh" (κατὰ σάρκα). This is more literal and exact: and we are of opinion that κατὰ πάντα is better rendered *in all things* than *always*.

Coloss. iv. 5. "Walk prudently towards those not in union with us, and improve opportunities." Agreeably to the R. V., "walk in wisdom towards them that are without, redeeming the time:" which translation has at least the praise of being verbal. Surely it is the province of the expositor, not of the translator, to interpret such phrases as τοὺς ἐξω, τὸν καιρὸν ἐξαγοράζομενοι.

— 13. "I am a witness for him," (μαρτυρῶ αὐτῷ,) which is preferable to R. V., "I bear him record."

1 Thess. i. 1. "The church of God the Father:" in R. V., "which is in God (ἐν Θεῷ) the Father."

— 9. "Those who were with us, declare what kind of an admission we had among you:" in R. V., "they themselves shew of us," &c. (αὐτοὶ περὶ ἡμῶν ἀπαγγέλλουσιν). We cannot admit the sense here assigned by *Philalethes* to the preposition.

— ii. 2. "But that after we had suffered:" in R. V., "after that we had suffered before (προπαθόντες). Still better perhaps, "though we had before suffered." See *Noldii Concord. Partic.* 297, (ed. Tymp.) who however retains καὶ; and Symonds' *Observ.* &c. in loc.

— 6. "When we might have asserted our importance as apostles of Christ:" in R. V., "when we might have been burdensome" (διναμένοι ἐν βαρεὶ εἶναι). Schleusner's translation (in verb. βαρὺς, No. 3), is, "quum possemus in summo honore et auctoritate esse, utpote Christi apostoli:" that of the I. V., "might have used authority."

— 16. "And forbid us to speak to the Gentiles, that they might be saved, thus continually filling up the measure of their sins:" in R. V., "forbidding us to speak to the Gentiles that they might be saved, to fill up their sins away." This is so confused as to be nearly unintelligible. The clause, εἰς τὸ ἀναπληρῶσαι, refers to the Jews: and Mr. Wakefield's rendering is very happy, "not suffering us to declare salvation to the

Gentiles; thus always filling up the measure of their sins."

1 Thess. ii. 19, 20. "What is our hope, or joy, or the crown of which we may boast" (σεφανος καιχησεως)? Are they not to be derived from you? &c. In R. V., "what is our hope, or joy, or crown of rejoicing? (2 Cor. i. 12.) Are not even ye?"

—iii. 7. "By this report, brethren, we have consolation in you on account of your faith, amidst all our affliction and distress:" in the R. V., "therefore, brethren, we were comforted over you, in all our affliction and distress by your faith." The original is ἐφ' ὑμῶν, to which the I. V., we think, has done justice, "concerning you."

—8. "Now we receive while ye stand fast in the Lord" (νυν ζωμεν). Worsley has, "we are revived:" but the R. V., "we live."

—13. "That your hearts may be confirmed" (εις το σφριξαι ὑμῶν τας καρδιας). In R. V., "to the end he [the Lord, ver. 12] may stablish your hearts." This is more in agreement with the grammatical form: Worsley however gives the same translation with *Philalethes*.

—iv. 1. "Finally" (το λοιπον): in R. V., "furthermore:" and so Wakefield.

—4. "Every one of you must learn to keep his body (σκευεσθαι). And thus Wakefield, Newcome and Symonds: in the F. G. Version, "son corps." The R. V. has, "his vessel."

—9. "Ye yourselves are divinely taught" (θεοδιδασκτοι): in R. V., "taught of God."

—13. "I would not have you ignorant, brethren, concerning the dead:" in the R. V., "concerning them who are asleep" (των κεκοιμημενων). The Greek word occurs in Matt. xxvii. 52, where *Campbell* does not depart from the P. V.

—15. "Shall not be before those that are dead." This translation avoids the ambiguity of the R. V., "prevent." Symonds proposes, "will not go before those who are asleep." With *Philalethes*, Worsley and Newcome substantially agree.

—16. "With an animating sound, as the voice of an archangel:" but the R. V., "with a shout, with the voice of the archangel" (εν κελευσματι, εν φωνη αρχαγγελου). Wakefield

has it, "with a commanding voice of an archangel."

1 Thess. iv. 18. "Comfort one another with these considerations (τοις λογοις ταυτοις): in R. V., "these words."

—v. 1. "The time and occasion of this event:" in R. V., "the times and the seasons:" in Wakefield, "the exact time:" in Newcome, "the time and the season" (των χρονων και των καιρων).

—12. "Your guides in the way of the Lord:" in the R. V., "are over you in the Lord" (προισταμενης ὑμων εν Κυρι). *Philalethes* is singular in his rendering. Wakefield has, "who are set over you:" Worsley and Newcome, "preside over you:" so Doddridge: so Macknight. In Castalio we read, "qui vobis præsunt:" in Diodati, "che vi zon preposti:" in F. G. V., "qui vous gouvernent." Luther employs the word *vorstehen*: and Schleusner, who refers, pertinently enough, to Rom. xii. 8, 1 Tim. iii. 4, has, "qui vobis præsunt."

—24. "Faithful is he who hath called you; and he will do this:" a great improvement on the R. V., "Faithful is he that called you, who also will do it."

2 Thess. i. 6, 7. "While divine justice will recompense with affliction those that afflict you, it will reward you who are afflicted with rest together with us, when the Lord Jesus shall be revealed from heaven, with the ministers of his power:" in R. V., "seeing it is a righteous thing with God (ειπερ δικαιον παρα Θεου) to recompense tribulation to them that trouble you; and to you who are troubled rest with us (και ὑμιν τοις θλιβομενοις ανεισιν μεθ' ἡμων) when the Lord Jesus shall be revealed from heaven with his mighty angels," (μετ' αγγελων δυναμεως αυτου).

—9. "Punished with everlasting destruction by [in R. V. from] the presence of the Lord." The preposition is απο: and Rosenmüller's translation and note are "procul à Domino Potest tamen απο etiam designare causam, pro ὑπο, παρα."

—ii. 7. "That mystery of iniquity already operateth, which will alone be a hinderance until it be removed." [*Philalethes*' marginal rendering is, "only there is one who will

restrain it until he be removed."] In R. V., "the mystery, &c. doth already work only he who now letteth, &c." (*μονον ο κατεχων*). We have already seen that *Philalethes* suggests the reading *το κατεχων*. For this alteration however no external evidence can be produced: it opposes the canon which we quoted in our introductory remarks; nor is it required—the alleged difficulty being altogether a difficulty of interpretation. Under the neuter article in ver. 6, a person is comprehended, of which we have a similar example in Rev. xvii. 5.

—9. "Who will come as an agent of Satan:" in R. V., "whose coming is after the working of Satan" (*ου εστιν η παρρησια, κατ' ενεργειαν του Σατανα*). Worsley translates the clause, "who comes through the efficacy of Satan." In Wakefield and in Newcome the grammatical form of the original is preserved: and to *Philalethes* we must object that he sometimes departs from it without necessity. We were not surprised at reading in the F. V. of Geneva "*viendra*," while in the Vulgate and in Castalio, in Diodati and in Luther, we notice a strict adherence to the Greek. If further authorities were needed, we should find them in the Syriac translation and in the Great English (Cranmer's) Bible.

—iii. 1, 2, 3. "Finally, brethren, pray for us, that the word of the Lord may advance rapidly, and be highly esteemed, even as it is among you; and that we may be delivered from unprincipled and wicked men; for all men are not to be trusted. But the Lord is to be trusted," &c. In R. V., "Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified (*τρεχη και δοξαζηται*) even as it with you; and that we may be delivered, &c.: for all men have not faith (*ου γαρ παντων η πισις*). But the Lord is faithful, &c. (*Πιστος δε εστιν ο Κυριος*)." The important variations are evidently in the two last clauses. In making these changes, *Philalethes* seems to have greatly improved on preceding translators. We copy some of the observations of Rosenmüller, in loc.: "*Non enim omnibus confidere possumus. Rara fides. Πιστις hic videtur esse integritas, animi candor. Hessius recte: Wie denn Tren und Glauben sehr selten ist. Hæc*

interpretatio bene respondet v. 3." — "*Πιστος εστιν ο Κυριος, fidem servat Dominus; tuto ei confidere possumus, etiamsi omnes homines fidem fallerent.*"

—6. "Now we charge you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother who walketh in a disorderly way, and not according to the instruction which he received from us." In R. V., "Now we command (*παραγγελλομεν*) you, &c. every brother that walketh disorderly (*ατακτως περιπατηντος*), and not after the tradition (*την παραδοσιν*) which he received of us." The rendering by *Philalethes*, like that of Doddridge, is admirable for clearness and precision: so in Coloss. ii. 8; 2 Thess. ii. 15. But why should he in this instance follow the received instead of Griesbach's text, of both editions? Why does he read *παρελαβε*, in preference to *παρελαβον* or *παρελαβσαν*?

ART. II.—*Grecian Stories; taken from the Works of Eminent Historians, with Explanatory Conversations.* By Maria Hack. Darton and Co. 6s.

THE intelligent authoress of this little volume, being of opinion that *true* are preferable to *fictional* tales for children, has already added to the juvenile library four small volumes, entitled "*Winter Evenings*." And notwithstanding the pleasure we have felt, "ever lively, ever new," at our reiterated perusal of the "*Evenings at Home*," of Mrs. Barbauld and Dr. Aikin, we consider the tales of Mrs. Hack, selected, as they are, from "respectable authorities only," to be a valuable addition to the stock of books for children. Mere tales, intended for very young readers, consist of unusual occurrences in the reports of travellers, combining amusement with a sufficient degree of the wonderful, to command attention from children. In the *Grecian Stories*, Mrs. H. has provided a volume for older readers; for though in the preface she states that she believes nothing will be found in this work unintelligible to well-educated children of ten years old, its contents are well

* "*Winter Evenings, or Tales of Travellers*, 4 vols. half bound, 10s."

calculated to interest, and to refresh the memory of those who, in their younger days, studied at length the history from which they have been judiciously culled. Seventeen Conversations comprise the volume: by these we are introduced to the Argonauts, the Oracles, Lycurgus, the Tyrants, the exploits of the Persians under Darius and Xerxes, the Expedition of Cyrus, the Retreat of the Ten Thousand, and the Acts and Death of Socrates. It is not a volume from which we can well select any part as a specimen, nor is it needed; it is sufficient to say, it is well calculated to promote the great objects of education, as enumerated by the authoress herself, in the preface, in the following words:

"To prompt the youthful mind to acquire further knowledge for itself, to put it on the method of exercising its judgment, to cherish the growth of moral and religious principle, are the great objects of education; to these every other attainment ought to be deemed subordinate; and whoever engages in the work of instruction should often call to mind the observation of Montesquieu, 'Il ne s'agit de faire lire, mais de faire penser.'"

ART. III.—*A Sermon delivered at the Ordination of the Rev. Jared Sparks, to the Pastoral Care of the First Independent Church in Baltimore, May 5, 1819.* By William Ellery Channing, Minister of the Church of Christ, in Federal Street, Boston. 8vo. pp. 72. Baltimore, printed 1819.

THIS is an able and eloquent defence of Unitarianism, which will, we doubt not, make a deep impression upon the American public. With the exception of perhaps one passage relating to the efficacy of the death of Christ, Mr. Channing's statements and arguments are such as the Unitarians of this country are accustomed to put forth and approve; and we hear with great satisfaction that there is an intention of publishing an English edition of the sermon at Liverpool.

Mr. Channing thus expresses the faith of the Transatlantic Unitarians with respect to the person of Christ:

"Having thus given our views of the unity of God, I proceed to observe, that we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one

soul, one being, as truly one as we are, and equally distinct from the one God. We complain of the doctrine of the Trinity, that, not satisfied with making God three beings, it makes Jesus Christ two beings, and thus introduces infinite confusion into our conceptions of his character. This corruption of Christianity, alike repugnant to common sense, and to the general strain of Scripture, is a remarkable proof of the power of a false philosophy in disfiguring the simple truth of Jesus.

"According to this doctrine, Jesus Christ, instead of being one mind, one conscious intelligent principle, whom we can understand, consists of two souls, two minds, the one divine, the other human; the one weak, the other almighty; the one ignorant, the other omniscient. Now we maintain, that this is to make Christ two beings. To denominate him one person, one being, and yet to suppose him made up of two minds, infinitely different from each other, is to abuse and confound language, and to throw darkness over all our conceptions of intelligent natures. According to the common doctrines, each of these two minds in Christ has its own consciousness, its own will, its own perceptions. They have in fact no common properties. The divine mind feels none of the wants and sorrows of the human, and the human is infinitely removed from the perfection and happiness of the divine. Can you conceive of two beings in the universe more distinct? We have always thought that one person was constituted and distinguished by one consciousness. The doctrine, that one and the same person should have two consciousnesses, two wills, two souls infinitely different from each other, this we think an enormous tax on human credulity."—Pp. 19, 20.

ART. IV.—*The Causes, Evils and Remedy of False Shame in the Affairs of Religion: a Sermon delivered June 30, 1819, before the Southern Unitarian Society.* By John Evans, A. M. 12mo. pp. 34. 1s. Eaton.

THE author of the "Sketch of the Denominations of the Christian World," a work which has contributed much to the spirit of liberality that prevails amongst young persons, has here avowed "Unitarianism, in the most comprehensive sense of the word," including "the Unity of God, the Placability of the Divine Character, and the Remedial Efficacy of Future Punishment" (p. 18). He treats these as doctrines of which the believers ought not to be ashamed, but which, on the contrary, they "should be careful to profess." And

he advances considerations which can scarcely fail of animating the serious reader to zeal for "the faith once delivered to the saints;" while, at the same time, as every one who knows the preacher would expect, he endeavours to temper zeal with charity.

By a mistake, we suppose, in copying a quotation from Robinson, (p. 27,) *Newton* is placed among the poets.

jamin Mardon, Minister of Union Chapel, Glasgow. 12mo. pp. 24. 8d. Hunter and Eaton.

MR. MARDON is mindful of the apostolic injunction, to fight the good fight of faith. He here contends earnestly for the primitive Christian doctrine concerning the true object of worship, and he must contend successfully with such Unitarian readers as will allow plain scriptural testimony its due authority. He concludes his sermon with part of the Athanasian doxology, applying it of course to the Unitarian doctrine, which he regards as the ancient, imperishable and (by anticipation, and according to prophecy) the finally universal doctrine: "As it was in the beginning, is now, and ever shall be, world without end. Amen."

ART. V.—*The Father of Jesus the Christian's God, or the Doctrine of Scripture concerning the Object of Religious Worship contrasted with Prevalent Forms of Prayer: a Sermon preached at the Seventh Anniversary of the Association of Scottish Unitarian Christians, held at Edinburgh, April 25, 1819. By Ben-*

POETRY.

THE PROGRESS OF NOVEMBER.

An Ode. By a Lady.

[From Moore's "Full Inquiry into Suicide," 4to, Vol. I. pp. 352—355.]

Now yellow Autumn's leafy ruins lie
In faded splendor on the desert plain,
Far from the noise of madding crowds I fly
To wake in solitude the mystic strain:
A theme of import high I dare to sing,
While Fate impels my hand to strike the trembling string.
Bright on my harp the meteors gleam,
As glancing through the night they shine;
Now the winds howl, the ravens scream,
And yelling ghosts the chorus join:
Chimeras dire from fancy's deepest hell
Fly o'er yon hallow'd tower, and toll the passing bell.
NOVEMBER hears the dismal sound,
As slow advancing from the pole,
He leads the months their wintry round:
The black'ning clouds attendant roll,
Where frown a giant-band, the sons of care,
Dark Thoughts, Presages fell, and comfortless Despair.
O'er Britain's isle they spread their wings,
And shades of death dismay the land;
November wide his mantle flings,
And lifting high his vengeful hands,
Hurls down the demon Spleen; with pow'rs combin'd
To check the springs of life and crush th' enfeebled mind.
Thus drear dominion he maintains,
Beneath a cold inclement sky,
While noxious fogs and drizzling rains
On nature's sick'ning bosom lie:
The op'ning rose of Youth untimely fades,
And Hope's fair friendly light beams dimly through the shades.

Now prowls abroad the ghastly fiend
 FELL SUICIDE;—whom Phreusy bore;
 His brows with writhing serpents twin'd,
 His mantle steep'd in human gore.
 The livid flames around his eye balls play,
 Stern Horror stalks before, and Death pursues his way.

Hark! is not that the fatal stroke?—
 See where the bleeding victim lies!
 The bonds of social feeling broke,
 Dismay'd the frantic spirit flies.
 Creation starts, and shrinking Nature views,
 Appall'd, the blow which Heav'n's first rights subdues.

Behold the weight of woes combined
 A Woman has the pow'r to scorn;
 The infant race to shame consign'd,
 A name disgrac'd, a fortune torn,
 She meets resolv'd, and combating despair,
 Supports alone the ills a coward durst not share.

On Languor, Luxury and Pride,
 The subtle fiend employs his spell;
 Where selfish, sordid passions bide;
 Where weak impatient spirits dwell;
 Where thought oppressive from itself would fly,
 And seek relief from time in dark eternity.

Far from the scenes of guilty death
 My wearied spirit seeks to rest,—
 Why sudden stops my struggling breath?
 Why throbs so strong my aching breast?
 Hark! sounds of horror sweep the troubled glade,
 Far on a whirlwind borne, the fatal Month is fled.

I watch'd his flight, and saw him bear
 To Saturn's orb the sullen band;
 There Winter chills the ling'ring year,
 And gloom eternal shades the land:
 On a lone rock, far in a stormy main,
 In cheerless prison pent, I heard the ghosts complain.

Some pow'r unseen denies my verse
 The hallow'd veil of fate to rend:
 Now sudden blasts the sounds disperse,
 And Fancy's inspirations end:
 While rushing winds in wild discordance jar,
 And Winter calls the storms around his icy car.

SONNET.

Some men there are, of base and barren clay, Enamour'd of the chains of slavery: They bow their necks, and bend their supple knee To tyrants, meaner, baser e'en than they: (If meaner, baser, earthly thing can be:) And while they bask in fortune's courtly ray, They see, unmoved, their father-land decay, And revel 'midst its shame and misery.	Such men are honour'd by the insects vile That buzz about a palace; such receive Honours and wealth, and all that kings can give: Such men are faithful, loyal, noble;— while Patriots, that never sought a regal smile, In dungeons die, or in opprobrium live.
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A.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Unitarian Chapel, Brighton.

Hove-House, near Brighton,

SIR,

Oct. 16, 1819.

Permit me to avail myself of the opportunity of your Repository, to acquaint your readers, that the design of erecting a more commodious and spacious Unitarian chapel at Brighton, to which you have often invited their attention, as one of great importance, is now carrying into effect. The first stone was laid on the 15th instant, and it is contracted, that the place shall be covered in before Christmas. In the progress of the ensuing spring it will be completed, and it will be opened for public worship before our next season. The exertions which have been made in Brighton and its vicinity, together with the very liberal contributions of friends in London, and in more distant parts, have already raised the subscription to nearly £1200. The plan of the building is simple, and not inelegant, and it is hoped that it will not be thought costly for the dimensions, (forty feet by fifty,) when it is known that the expense is limited by contract to £1800. nearly. The spot of ground on which the chapel will stand, cost not quite £700., the value of ground in eligible situations in Brighton being greater than in most other places. It will consequently be necessary to raise rather more than another £1200. before the place will be free from debt. This, of course, cannot be accomplished immediately; but it is hoped that those of our friends who think with us on the utility of the design, and those especially who, as visitors in Brighton, have felt the want of such an accommodation as the present building will afford to themselves and their families, will aid us by their contributions in the gradual reduction of the debt. Donations have been received from Fellowship Fund Societies at Birmingham and Leicester. Shall I be thought officious if I suggest, that supposing a mortgage to be left upon the place equal to the price of the land, by receiving and funding an annual donation of ten pounds from ten Fellowship Fund Societies, we shall be able to discharge the incumbrance in less than five years.

JOHN MORELL.

Gainsborough and Hull Unitarian Association.

THE Fourth Half-yearly Meeting of the Association of Unitarian Christians, re-

siding at Gainsborough, Hull, Thorne, Lincoln and Doncaster, was held at Hull, on Wednesday evening, the 29th, and Thursday, the 30th of September, 1819.

Considerable benefit was found to have arisen from the publication of the texts intended to be preached from, which were posted on the walls, and inserted in the newspapers. Mr. Turner, of York, preached on Wednesday evening from John v. 39, "Search the Scriptures;" when a very large and attentive congregation was assembled. Mr. Hutton, of Leeds, preached on Thursday morning from Mark xiii. 32, "But of that day and that hour knoweth no man; no not the angels which are in heaven, neither the Son, but the Father." The announcement of Mr. Hutton's intention of preaching from this text, had excited both curiosity and alarm in the town. The minister of a flourishing Independent congregation had preached from the same text, on the Sunday intervening between the appearance of the advertisement and the holding of the meeting: and the Methodist pulpit had been employed in serious warnings to the young, against the seducing doctrines which were about to be delivered, accompanied with a recommendation, instead of going to hear them, to stay at home, and read Mr. Wardlaw's book. It happened very fortunately, that Mr. Hutton particularly noticed, and ably refuted Mr. Wardlaw's ingenious solution of the difficulty which this text presents to Trinitarians—that the Son was ignorant of the day of judgment in his "official capacity, or by divine communication!" So far from "staying at home," several members of the orthodox congregations, and even four Trinitarian preachers were present at the delivery of the discourse. After the business of the society had been transacted, forty-five persons dined together. Mr. Lee, the chairman, made some forcible remarks on the animating prospects of the society, particularly on the alarm which their proceedings had excited in the minds of the supporters of the orthodox system, which, he said, proved that they did not feel much confidence in the strength of their arguments, or the truth of their system. The language of persons persuaded that they maintained nothing inconsistent with the plain declarations of Scripture, would not have been, "stay at home, and hear and read only on one side of the question," but "listen with attention to what both parties have to offer, and truth will be the gainer." Dr. Alderson, in proposing the health of Wm. Smith, Esq., M. P.

for Norwich, expressed the high sense he entertained of the importance of that gentleman's services to the Unitarian body. He remarked, that when a disposition had been shewn to put in force the common law against Unitarians, it was particularly desirable that they should have one who openly avowed Unitarian principles, near the seat of government. When the health of Mr. Hutton, and thanks for his services, was proposed, Dr. A. expressed, in the warmest terms, his admiration of the discourse which had been delivered that morning, and his earnest wish to see it printed. This hint was warmly seconded by the meeting, and upwards of 200 copies were subscribed for by the persons present, and Mr. Hutton engaged to publish the discourse very shortly.

In the evening, a larger congregation than has ever been witnessed before, assembled in the Chapel in Bowl-Alley Lane, consisting of Methodists, Calvinists, Quakers, and members of the Establishment, who all appeared cordially to unite with the Unitarians in singing the praises of One God. The discourse, by Mr. Hawkes, of Lincoln, was from John xx. 17, on the inferiority of Jesus to Jehovah, and it is to be hoped that the arguments in favour of candour and impartiality, which the preacher urged upon his hearers in conclusion, would not be lost upon any of them.

The fourth Meeting of their Association has inspired hopes in the breasts of the Unitarians at Hull and adjacent places, which they never entertained before. They find that great numbers are willing to listen to what they have to say, and that the removal of prejudices is preparing the way for a far more extensive diffusion of their principles than they have yet witnessed.

G. K.

Hull, October 4, 1819.

P. S. A Fellowship Fund is intended to be established in the Chapel in Bowl-Alley Lane, on Sunday next; one object of which will be to contribute towards the gradual liquidation of a debt of £650 upon the building; for which purpose a Sinking Fund has likewise been set on foot.

Lancashire and Cheshire Unitarian Association.

At a General Meeting of the Unitarian Christians of Lancashire and Cheshire, held in the Unitarian Chapel, Renshaw Street, Liverpool, on Tuesday, October 19, 1819, Ottiwell Wood, Esq. of Edge Hill, in the chair, It was unanimously resolved, to establish an Unitarian Association of the two counties of Lancaster and Chester. And the objects of this institution were declared to be, to promote greater union among the different congregations; to co-

operate with the Unitarian Fund in promoting Christianity by means of popular preaching; the employment of permanent missionaries in the two counties; by forming districts for preaching around the populous towns; by promoting the interchange of ministers with each other; by supplying those congregations which are destitute of ministers; and by the distribution of tracts in those places to which the missionaries are sent. (Further particulars in our next.)

G. H. Sec.

Somersetshire and Dorsetshire Association of Ministers.

On Tuesday, October the 5th, was held at Crewkerne, the Third Half-yearly Association of Ministers and Friends residing in part of Somersetshire and Dorsetshire, who are united in the important principle that God the Father is alone the object of worship. Dr. Southwood Smith, of Yeovil, opened the service with prayer and reading of the Scriptures; the Rev. Samuel Fawcett, of Yeovil, prayed, and the Rev. Mr. Tingcombe, of Bridgwater, delivered a serious and instructive discourse from Acts xx. 36, "And when he had thus spoken, he kneeled down, and prayed with them all." The congregation was respectable and attentive. Eight ministers were present, and several friends, the greater part of whom were ladies, from neighbouring places. With the two-fold view of defraying some incidental expenses of the society, and of ascertaining with more precision who may be considered members, it was resolved, that every person on becoming a member should pay an annual subscription of not less than half-a-crown, and ministers and friends were requested to endeavour to obtain members from among their respective congregations and circles. The more often these meetings are attended, the more deeply it is felt, and the more deeply it will continue to be felt, that they are well calculated to accomplish the important objects for which they were instituted, viz. to cherish in ministers and friends that interest in each other's welfare which ought to distinguish the disciples of Jesus Christ, to animate each other to the performance of their respective duties, and of those especially which are connected with the comfort and prosperity of their congregations, and the promotion of what they deem true evangelical doctrine and practice.

The next Meeting will be held at Dorchester on the Tuesday in Easter Week. The Rev. Mr. Davies, of Taunton, is appointed to preach.

S. S.

Yeovil, October 11, 1819.

Sussex Unitarian Association.

SIR,

Permit me, through the medium of the *Monthly Repository*, to announce to the Unitarians in the South, that a Society has been recently established here, for the promotion of Christian truth within the county of Sussex. The distribution of books forms the principal object which the Society has in immediate view, whilst at the same time it is intended to operate as a county Fellowship Fund. The subscribers to the Association have the option of selecting books, to the full amount of their respective subscriptions; to any amount less than they subscribe; also, to any higher amount, by paying the additional sum to the collector. The value of the books not claimed by subscribers, will be thrown into a fund that is appropriated to the assisting of old and establishing new congregations, as also to any other objects which may have a tendency to promote the spread of Christian truth, within the county.

When the benefit which has resulted from other societies of a like nature, is considered, it is but fair and reasonable to conclude that the present Association will not be altogether unproductive of good. Neighbouring counties have given birth to Book Societies and Unitarian Funds, which have had the two-fold good effect of extending the knowledge of what we conceive to be true Christianity, and of uniting in closer bonds of friendship, the scattered individuals who supported them. The congregations of Sussex have, however, been in a great measure unconnected, and the members composing them almost unknown to each other. There has been but little union, and but little activity amongst them, and the consequence has been, that Unitarian sentiments have made but comparatively little progress. It is to be hoped that the worst is past, and that brighter days are dawning upon us. A local interest has been excited by the Association: four congregations are already connected with it, and a considerable number of subscribers has been obtained. Whatever other effects the Association may have, we cannot but anticipate with pleasure the union that it will produce, and the activity that it will call forth; whilst it will give the power of diffusing religious knowledge, and the means of conferring pecuniary aid.

Lewes, Oct. 19, 1819.

T. W. H.

Rules of the Sussex Unitarian Association, for Promoting Christian Truth.

1. The objects of this Association shall be the promotion of Christian truth by the distribution of books, by giving assistance to old, and establishing new Unitarian

congregations, and by any other mode that may be deemed desirable.

2. This Association shall be supported by donations, and annual subscriptions of not less than five shillings each.

3. All subscribers shall have the option of selecting books from such catalogues as may be presented, to the full amount of their subscription; to any amount less than they subscribe; also, to any higher amount, by paying the additional sum to the collector at the time the selection is made.

4. Every person making a donation of five guineas shall be considered a member for life, and entitled to every privilege of a yearly subscriber of five shillings, with a proportionate advantage for every extra guinea that may be given.

5. The surplus money which may be in the hands of the Treasurer, shall be expended in the county of Sussex for such purposes as are stated in the first rule.

6. A central committee, consisting of 9 members, with power to add to their number, (three of whom shall be a quorum,) together with a Treasurer and two Secretaries, shall be appointed to manage the affairs of the institution; whose business shall be to correspond with different Book Societies, to procure for the members such tracts or books as they may have chosen from the catalogues, and to dispose of the money which may be in the hands of the Treasurer.

7. Local committees, consisting of not less than three members, shall be formed in every congregation, where it may be necessary; whose province it shall be to correspond with the central committee, to order of the central committee the books which may have been selected by the subscribers, and to transmit the surplus money to the Treasurer.

8. The annual subscriptions shall be considered due on the first of January.

9. All subscribers, having paid their subscriptions and wishing to receive books, shall give notice to the Collector within three months after the first of January, or lose their nomination for one year.

10. An annual meeting of the society shall take place some time in the month of July, in every year, when a report of its proceedings shall be read, a new committee chosen, and officers elected for the ensuing year.

Officers for the present Year.

EBENEZER JOHNSTON, Esq.
Treasurer.

REV. T. W. HORSFIELD, }
MR. THOMAS FISHER, } Secretaries.

Central Committee.

MR. ROBERT ASHDOWNE, }
WILLIAM GRAYLING, } Lewes.

MR. HENRY BROWNE,	}	Southover.
F. BILLINGSHURST,		
REV. JOHN MORELL, L. L. D.	}	Brighton.
MR. WILLIAM STEVENS,		
SAMUEL FRANCIS,	}	Ditchling.
JAMES BROWN,		
HENRY ACTON.		

Sheffield Fellowship Fund.

Oct. 17, 1819.

At a special Meeting of the Fellowship Fund, held in the school-room of the Unitarian chapel, it was resolved, first, That we unanimously and most cordially join in the recommendation of the case of the native Unitarian Christians of Madras, given by the committees of the Loughborough and Mount Sorrell Fellowship Funds, to our brethren at Exeter, and by them supported: and that we are ready to unite with them in any practicable plan for promoting and extending the interests of pure Christianity in that part of the British empire.

Secondly, it was resolved, That the sentiments and wishes expressed at this meeting shall be communicated to the congregation at large, the next Lord's day, and our respected pastor, Dr. Philipps, is requested to add such observations as he may deem best calculated to produce attention to the case before us, and to the improvement of our Association, by additional members—an Association which, while it forms a bond of Christian fellowship amongst ourselves, unites us with other societies, and may enable us, at a very small individual expense, to create an ample stock for the liberal support of our common cause.

NATH. PHILIPPS, Chairman.
F. W. EVERET, Treasurer.

MISCELLANEOUS.

London, August 23, 1819.

Address of the Committee, appointed by a Select Meeting, held at Freemasons' Hall, on Saturday 26th June, 1819, and reappointed by a General Public Meeting, held at the City of London Tavern, on Monday the 26th day of July, 1819, for the purpose of Investigating and Reporting on Mr. Owen's Plan for Providing for the Poor.

THE Committee referring to the resolutions and reports adopted by them, and confirmed by a most numerous and respectable general meeting, beg leave further to submit the following considerations to the public:—

1. That Mr. Owen has for twenty years had under his sole management, as acting

partner, one of the largest manufactories in the kingdom, in which upwards of 2000 workmen are employed: that he has conducted it in a method which is very materially different from the ordinary course, and which has nevertheless been found to produce the most important advantages both to the employers and the workmen. Without entering into minute details it may be here stated, that the hours of labour have been shortened from 16 in the 24 to 10½, that upwards of £700 per annum are expended by the proprietors in the education of the children of the workmen; that in the schools used for this purpose no corporal punishment is ever inflicted; that no child under 10 years of age is employed at all in labour; and that a certain portion of land is kept in garden cultivation by the same persons who work in the manufactory. Under all these peculiarities, and notwithstanding the difficulties of the times which have overwhelmed so many others, this establishment has continued, eminently to prosper; and, according to Mr. Owen's opinion, the profits of it depend mainly upon those parts of the system of management which are peculiar to itself. On the other hand, the officers of justice have not in a single instance during the last fifteen years executed any criminal process in New Lanark. All persons agree in representing the manufactory to be in order, cleanliness and good arrangement, inconceivably superior to the generality; and (of late years especially, and since the more perfect formation of the schools) the health, cheerfulness, intelligence, and excellent dispositions of the children, seem to have struck every one who has visited the place with pleasure and surprise.

2. It is now proposed to form a new establishment in which agricultural and manufacturing employment shall both be used; but of which agriculture shall be the basis: Mr. Owen's increased experience, and the advantage of beginning *de novo*, will enable him to make arrangements much superior to those which exist at New Lanark: he expresses the most confident opinion that the capital employed will be rapidly repaid with interest; that the labourers may be placed in a state of comfort hitherto unknown to that class: he offers to take upon himself the superintendence, at the same time that he entirely precludes himself from deriving any profit, and he is desirous to communicate in the most open and unreserved manner the whole details of his plan.

3. Those details are before the public; and the Committee having considered them, are of opinion that to a certain extent they are not only practicable, but as sure, as human institutions can be sure, of produc-

ing the results which Mr. Owen anticipates. To those who may have rejected them without examination, the Committee would suggest, that Mr. Owen has already tried an union of agriculture with manufactures; that from his patience, his experience, and his success, there is every reason to suppose that he would proceed with cautious steps in arranging the proportions in which the two should exist in a new establishment; that the effect of economical arrangement in diminishing waste and saving space and time, has never been tried in agriculture and domestic economy upon so extensive a scale as that which is now proposed; that the effects of a combination of labour upon a large scale are likewise not at all known in agriculture; but that those who are acquainted with them in other departments anticipate the happiest results from them in that most important province of human exertion: and that, above all, no one can calculate the increase of power and of happiness which may be derived from a well-regulated system for the formation of moral habits and a general improvement of the character of the working classes. *

* The Committee are desirous of availing themselves of the authority of that enlightened philosopher and sound moralist Professor Stewart, as in accordance with the sentiments they have expressed:—

"These views, with respect to the probable improvement of the world, are so conducive to the comfort of those who entertain them, that even although they were founded in delusion, a wise man would be disposed to cherish them. What should have induced some respectable writers to controvert them, with so great an asperity of expression, it is not easy to conjecture; for whatever may be thought of their truth, their practical tendency is surely favourable to human happiness; nor can that temper of mind which disposes a man to give them a welcome reception, be candidly suspected of designs hostile to the interests of humanity. One thing is certain, that the greatest of all obstacles to the improvement of the world, is that prevailing belief of its improbability, which damps the exertions of so many individuals; and that, in proportion as the contrary opinion becomes general, it realizes the event which it leads us to anticipate. Surely if any thing can have a tendency to call forth in the public service the exertions of individuals, it must be an idea of the magnitude of that work in which they are conspiring, and a belief of the permanence of those benefits which they confer on mankind by every attempt to inform and to enlighten them. As in ancient Rome, therefore, it was regarded

4. The Committee are aware of many objections which have been urged against Mr. Owen's system, but none of those stated, have appeared to them as founded in reason or in fact.

5. The private opinions which Mr. Owen has been supposed to entertain on matters of religion form one of such objections. This is a point on which it has not been thought fit to require Mr. Owen to make any public declaration; it is deemed sufficient to have ascertained that Mr. Owen is not known to have in any one instance endeavoured to alter the religious opinions of persons in his employment; that the desires of his workmen to attend their respective places of worship are complied with and aided to the utmost extent; that a minister has long been paid by the proprietors of the manufactory under Mr. Owen's management for performing divine service, in the Gaelic tongue, to the Highland workmen; that Mr. Owen's own house is a house of daily prayer; that he is the father of a large well-regulated moral family, that his conduct appears to be free from reproach, and that his character is distinguished by active benevolence, perfect sincerity, and undisturbed tranquillity of temper.

6. Several other objections rest upon a supposition that Mr. Owen's plans necessarily involve a community of goods; this is a great mistake or misrepresentation. In the establishment which is now proposed there would be no community of goods nor any deviation from the established laws of property. Mr. Owen, it is true, has expressed on a former occasion some opinions in favour of a state of society in which a community of goods should exist, but he has never considered it as essential to the success of such an establishment as is now proposed, nor required it as the condition of his superintendence. Mr. Owen's opinion upon this point need scarcely be regarded with apprehension by any part of society, when it is considered that the present laws of

as the mark of a good citizen never to despair of the fortunes of the republic, so the good citizen of the world, whatever may be the political aspect of his own times, will never despair of the fortunes of the human race; but will act upon the conviction, that prejudice, slavery and corruption must gradually give way to truth, liberty and virtue; and that, in the moral world, as well as in the material, the farther our observations extend, and the longer they are continued, the more we shall perceive of order and of benevolent design in the universe."—*Elements of the Philosophy of the Human Mind*, I. 27, second edition.

real property make a community of profits from land quite impossible, and that the legislature are not likely to alter the laws in this respect upon any suggestion of Mr. Owen's.

It has also been said that these plans have a tendency to the equalization of ranks. This notion is connected with, and depends upon, the erroneous one that they involve a community of goods. If the laws of property are preserved, and the plan rests as it does, upon the supposition of its being a profitable mode of investing capital, it has no other tendency to equalization than all plans which have for their object the extension of the comforts, the intelligence, and the virtues of the poorer classes of society.

7. It has also been said that injury is to be apprehended from the withdrawing of capital, now employed advantageously in other concerns. The Committee are at a loss how to appreciate this objection unless by considering it to have been made under the mistaken notion that the capital was to be advanced as matter of charity. This is not so: Mr. Owen pledges himself that the capital shall return an adequate profit; and the grounds on which the Committee have reason to believe that the expectation may be well-founded are stated above; unless that should be the result it is acknowledged that the plan must be considered as having failed, and must be abandoned; but if it should turn out to be a profitable mode of investing capital, the Committee are at a loss to understand what objections will apply to the withdrawing of the necessary quantity of capital from other concerns which will not apply to all ordinary cases of the shifting of capital.

8. Again it is objected, that this is a scheme for perpetuating the poor-laws, and for adding to the amount of relief bestowed upon paupers. This objection must be founded on another mistaken notion, that it is intended to apply to Parliament for an act to authorize the support of paupers in this way. The Committee beg leave most distinctly to deny any such intention, and to express their opinion that it would be mischievous if it were feasible to support the plan artificially or by any law. If it shall turn out to be profitable, it will live by the operation of individual interest; if it is not profitable, it will have failed. As far as a subscription can be deemed artificial support, it is resorted to solely for the purpose of trying the experiment whether the plan be profitable or not; and of subjecting to actual observation details which are not likely to be generally comprehended while they rest in statement.

9. The objections, that the plan has a tendency to promote too rapid an increase of population, rest upon the same suppo-

sition of the community of goods, and that supposition being removed, fall to the ground. If the encouragement to population consists merely in the increase of comforts, which capital, thus employed, may bestow upon the labouring classes at the same time that it repays the capitalist, the Committee conceive that there can be no objection to such encouragement.

10. A different class of objectors represent that it will destroy the independence of the peasantry, break up their domestic habits, and place them too much under the controul of their employers, deaden their faculties, and convert them into mere machines. It is believed that these apprehensions have arisen almost entirely from one part of the plan, namely, that arrangements should be formed to enable the labourers and their families, in each establishment, to eat in common. Little doubt is entertained that the advantages of this plan would be so evident, that it would be generally adopted; but no sort of compulsion or even persuasion would be resorted to: the workmen might receive their wages in money, and the mode in which they might dispose of them would be entirely at their own option. The Committee wish to remind those who value domestic habits and independence so highly, that the domestic enjoyments of the manufacturers, who now work sixteen hours a day in the mills, cannot be very great: and that the independence of all labourers is greatly affected by the present state of the poor-laws, particularly the independence of those labourers in agriculture, who, in the prime of life, and in full health and vigour, have their wages systematically eked out by an addition of weekly relief from the overseer. The proposed plans, while they would afford greater comforts, would, it seems probable, afford greater opportunities of saving; and as there would be the most perfect liberty of leaving the establishment at any time, it is not easy to see how the independence of any one could be diminished. The objection that the faculties would be deadened by a system, of which universal education and varied employment is the basis, seems to the Committee to be a singular one: in fact, one of the most questionable parts of the system, as far as its profit is concerned, is the union of manufacturing and agricultural employment; but the efficacy of that arrangement, as far as it can be carried into practice, in putting a stop to the brutalizing effects which have been produced by forcing the division of labour to a point at which it defeats its own object, cannot be doubted.

11. The Committee, on the whole, submit to the public, that the present state of the poor and labouring classes cannot continue, and that some remedy must be

found; that no plan can be effectual which has not for its main object the creation of moral habits and social feelings in those classes:

That none have hitherto been proposed of which it is so much the object as the present one; that there is at least a sufficient prospect of the proposed establishment succeeding to warrant a trial; that no alteration of the laws is asked for; that no evil is to be apprehended, whether the Committee are right or wrong in their anticipations, but that incalculable good must follow if they are right, and that if they should succeed no further than in shewing by one more example that it may be even profitable to themselves for our manufacturers to apply time, money and attention to the improvement of the comforts, feelings and happiness of their workmen, the whole of the money required would be well bestowed. Under these circumstances, and on these grounds, the co-operation of all who sincerely desire the welfare of all ranks of society, and especially the improvement of the general character of the labouring classes, is most earnestly solicited.

APPENDIX.

GENERAL ADVERTISEMENT OF THE COMMITTEE.

London, August 11, 1819.

Plan for Providing Employment for the Poor.

The Committee appointed at a General Meeting, convened to consider Mr. Owen's plan, held at the city of London Tavern, July 26, 1819, have proceeded under the persuasion that the public mind is fully impressed with a conviction, that the increased and increasing evils of pauperism call for some adequate remedies.

They apprehend that such remedies will be most readily found in any plan that may provide employment for the poor, principally in *agricultural labour*, which, while it shall tend to secure industrious habits, may be rendered conducive to a system of training up the young in improved moral conduct, and in dispositions calculated to counteract and prevent the continuance of the evils generally admitted to be inevitable from the very defective system of our parochial work-houses.

The Committee consider that the plan proposed by Mr. Owen combines many practical results connected with the advantages above stated, and therefore are of opinion, that an establishment should be formed by way of experiment, and which, it is computed, may, in the first instance, require an advance of capital not exceeding £100,000. And without entering into details, which would exceed

the limits of an advertisement, they earnestly recommend a subscription of the above sum by way of loan at £5 per cent. interest, a large proportion of which will be vested in land, and progressively improving in value by the most careful cultivation.

The Committee are persuaded, that the sum so applied will be amply sufficient to effect the object proposed with a view to the employment and benefit of 1000 persons at least, and also to pay the interest, and provide for the gradual repayment of the capital subscribed. They are likewise of opinion, that the proposed experiment, in its numerous and beneficial results, cannot fail to afford a salutary example for the future application of parochial relief, and in that confidence they rely on the success of this appeal to the public.

Subscriptions of £50 and upwards will constitute the subscriber a manager, and as such entitled to the usual privilege of acting and voting on the business of the society.

Subscriptions of £10 and upwards will be also entitled to the interest of £5 per cent. per annum, until they are paid off.

When the sum of £20,000 is subscribed, a meeting of subscribers will be called, and the Treasurer and Trustees appointed.

Subscribers' names will be received by Messrs. Smith, Payne and Smith; Messrs. Williams and Co.; Messrs. Spooner, Attwood and Co.; Messrs. Drummond and Co., Bankers.

Communications are requested to be addressed to the Secretary, at No. 3 Holborn-Court, Gray's-Inn.

JAMES MILLAR,

Hon. Sec. pro. temp.

A SOCIETY has been formed for the REFUTATION OF INFIDEL PUBLICATIONS, of which Sir James Bland Burgess is at the head. The object is by means of subscriptions to publish and circulate "plain and incontrovertible refutations of the blasphemous allegations now sent forth by Deists and Atheists." Every sincere Christian must wish success to such an association, which contemplates the true and only successful means of combating infidelity. One well-argued, temperate and charitable pamphlet, in defence of Christianity, is of more value than all the speeches that were ever made against blasphemers by attorney-generals and king's counsel.

The Rev. THOMAS MORGAN, librarian to Dr. Williams's library in Red-Cross Street, has received from the University of Aberdeen the diploma of LL.D. This testimony of respect was bestowed upon

him without his privity, at the instance of a few individuals, chiefly Dr. Williams's trustees, who are impressed, in common with the Dissenting public, with a deep sense of his invaluable services in his important public capacity.

Carlile's Trials.

ON this subject we feel a delicacy in speaking before the defendant has received judgment, but our readers would probably be disappointed if we wholly passed it over.

Of the facts of the case the public are already fully apprized. There have been two trials, and in each the defendant has been found GUILTY. They were held before Sir C. Abbot, Chief Justice, at Guildhall. The first was on an indictment for publishing PAINE'S "Age of Reason." This trial commenced on Tuesday morning, Oct. 12, and lasted till Thursday afternoon, Oct. 14. The Attorney-General (Sir Robert Gifford) conducted the prosecution; Mr. Carlile defended himself. The Jury consisted of eight Special Jurymen and four talesmen. Public interest was excited in a high degree, and the court was uncommonly crowded. The defendant had brought piles of books with him for his defence. He read the *Age of Reason* through, from the beginning to the end. He appealed frequently to the 53rd of the King, the Statute for the Repeal of the Antitrinitarian laws, as protecting Deists as well as Unitarian Christians. He charged the Attorney-General with being an Unitarian, and contended that Unitarians were, like himself, unbelievers. He is even said to have pronounced them Deists "under a cloak," and with equal truth and justice to have declared, that the Improved Version "rejects a great part of the New Testament." His plan was to go into an examination of the Bible, in order to justify his rejection of it, but in this he was overruled by the Court, on the interposition of the Jury themselves. On the last day, he cited many Christian authors on the subject of religious liberty, including an *Essay on Blasphemy* in *The Christian Reformer*, from the "Independent Whig," which he is reported to have ascribed to Mr. Aspland. He had subpoenaed the Archbishop of Canterbury, and other dignitaries of the Church, and Mr. Belsham, Mr. Fox, and other gentlemen of various persuasions, in order to shew the diversity of opinions amongst Christians, but was not permitted to bring them forward for such a purpose. Mr. Fry, the stationer, and Mr. Hunt, of Manchester celebrity, were his friends and assistants in court. The Attorney-General replied with much warmth. The newspapers attribute to him the opinion, that "a contumelious denial

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of the Trinity" is still an offence at Common Law! The Jury retired for about half an hour, and then brought in the verdict of Guilty.

On Friday, Oct. 15, the second indictment against Carlile was tried, also before a Special Jury (though there were only three present) and the Chief Justice. This indictment was preferred by the Society for the Suppression of Vice. Mr. Gurney conducted the prosecution. The charge was, that the defendant had published "Palmer's Principles of Nature," a work containing many profane and blasphemous passages. This work was said, by Carlile, to have been written in North America 20 years ago, and three editions of it to have been circulated there. The author was a Scottish clergyman, who had been expelled from Dundee for his opinions. He wrote the book when blind. [The reader will not confound this Elihu Palmer with Thomas Fyshe Palmer, who was banished to New Holland.] The defendant took nearly the same line of defence as on the former trial, and was stopped by the Court and the Jury. He therefore soon abandoned himself to the verdict which the Jury, without quitting the box, brought in against him.

He was now committed, and has since remained in the King's Bench for want of bail, though he has advertised in the newspapers for it, unbelievers seeming to have no sympathy with the champion and confessor of their system. In a periodical publication which he conducts, he calls for the names, with or without subscriptions, of all persons that wish to put their unbelief on record, and has already commenced the list with two names, one of them a female.

As far as we can judge from the newspapers, the Chief Justice conducted himself with great temper and legal propriety. His charges to the Jury appear to have been dispassionate. In the second, he expounded the 53rd of the King, and shewed that, whilst it protected Unitarian Christians, it left the deniers and revilers of the Scriptures in the same state that they were in before, that is, amenable to both Statute and Common Law for their offence.

These trials have, we humbly think, shewn the impolicy of state prosecutions for alleged blasphemy; for, by means of them, a hundred-fold circulation has been given to Deistical opinions above what they could have had if left to themselves. On the abstract argument of the moral and Christian right of such prosecutions, our opinion need not be repeated; but lest we should be charged (as we are informed we have been by hasty judges) with approving the punishment of opinions, we take the opportunity to declare our steady conviction that pains and penalties ought not

to be attached to unbelief or misbelief, that such a treatment of unbelievers is inconsistent with the principles of natural right and of religious liberty, that truth suffers by it, and that it is especially adverse to the mild and generous spirit of the Founder of our faith.

Mr. Carlile's mode of defence was not conciliating either to the public, the Court, or the Jury; but we hope, for the honour of Christianity, which is unbecomingly appealed to in these prosecutions, there will appear nothing vindictive in the sentences of the Court.

THE PROVISIONAL COMMITTEE for ENCOURAGEMENT of INDUSTRY and REDUCTION OF POOR'S RATES, desires to communicate to its friends universally, that the intelligence received on the subject of the additional cultivation of land is highly gratifying. The certain consequent advantage of supplying small portions to the industrious poor, cannot fail of securing the same happy effects which have been hitherto produced in their circumstances and habits, and also on the rising race: those efforts now making in the Metropolis, it is anticipated, must also be crowned with success, and exhibit an example to large and populous places generally, near to which waste lands might be obtained, and prove an eminent source of employment. An Act was passed in the late Session of Parliament to "Amend the Laws for the Relief of the Poor," by which parishes are authorized to take land for the purpose of employment. And letting is most earnestly impressed on general notice and adoption; and noblemen, magistrates and patriotic characters universally, are implored thus to render a most important service to their country. The Provisional Committee still desires to receive from the patriotic and reflecting generally, the instances of success of those views, as well as details of whatever mode of employment not interfering with existing occupations, also on the subject of the most eligible means of preventing the unhappy consequences and heavy expenses attendant on removals of parochial poor.

Also, the Committee having received satisfactory proof of the superior productions of land cultivated by the spade, instead of the plough, will be thankful for any correct statements of the quantity of wheat, or other grain, or of potatoes, or other roots, obtained from any given quantity of land, having in view the encouragement of this beneficial employment for the poor.

The Provisional Committee are convinced that, by the means above adverted to, in promoting the industry, comforts and conduct of our population, tranquillity will

result, the tone of British society be raised on the most firm and stable basis, and the happiness, security and prosperity of the nation, under Divine Providence, be reassured.

For the Committee,
BENJAMIN WILLS,
Hon. Sec.

King's Head, Poultry, Sept. 1819.

Custom-House and Excise Oaths.

Copy of the Memorial to the Lords Commissioners of the Treasury, from the Merchants of Liverpool.

THAT your Memorialists have long viewed with sentiments of deep concern, the system of oaths required in the performance of the business of the Customs and Excise, from a conviction that it is immoral in its tendency, injurious in its operation, and inefficient in its result.

That it is immoral in its tendency from the great frequency and levity with which the name of the Deity and the Scriptures are brought forward upon occasions comparatively insignificant. That it is injurious in its operation, from the delay opposed to business, from the unnecessary exposure to which some of the oaths lead, from the conviction which the person who receives and the person who makes them must often feel of their ignorance of the facts which they are intended to substantiate, and from their consequent tendency to impair the reverence for the sanctity of an appeal which is the foundation of confidence in the judicial institutions of the country. That they are inefficient in their result, since they become, from the frequency and indifference with which they are taken, a mere form, and which your Memorialists humbly conceive to be the impression of the Legislature themselves, from their requiring penal bonds, to the non-performance of which alone, any punishment has hitherto been attached.

Your Memorialists beg leave, in confirmation of their statements, to annex remarks upon a few of the oaths, and, under a strong conviction of the immorality, injurious operation, and inefficiency of the system, respectfully but earnestly to intreat your Lordships to direct its revision, and to grant your Memorialists such relief in the premises as the wisdom of your Lordships may suggest:

The master of a vessel swears to the report of his cargo inwards, notwithstanding which form, an officer of the Customs is placed on board the vessel from the period of the report, and a superior officer attends to the discharge of the vessel, while another examines her previous to her entry outwards; and all these officers have the power of seizure of any

articles not found in the report. These regulations, highly proper and necessary, evince that the oath is considered a mere form. The same observations apply to the oath of the master to the Outvoice, in both of which cases the officers of the Customs are guided by their own documents, and which documents are what chiefly guide the master.

The oath of the merchant respecting the imports of salt, fish and oil, implies his knowledge of facts respecting which he must be ignorant, and for which he must rely on Custom-House documents shewing the place of export.

Upon the transfer of goods entered for one vessel, but afterwards shipped in another, he chiefly depends upon Custom-House documents and the account taken by the mate, but cannot otherwise come within the knowledge of the merchant, and might with equal propriety be required for every entry outwards.

The form required on the export of goods entitled to draw-back, is perplexing, and must, from its nature, frequently lead to false oaths, though wholly unintentionally.

The delays are also great, and are sometimes the means of preventing shipments, without giving any adequate security to the revenue in the identification of the goods.

The oath or declaration previous to the receipt of debentures, requires the attestation of the merchant to the fact of the export of the goods, upon which he does not possess the same degree of knowledge as the officers of the customs, and upon which alone the officers act; the declaration as to property is, in most instances, not within the knowledge of the shipping agent, with whom the principal is not in the habit of communicating, whether the goods are his own, or shipped to the order of his correspondent abroad; it is also a very unpleasant exposure of the shipping agent's correspondent.

The oath previous to receiving the bounty, in addition to the objections respecting debentures, also requires the attestation of a mere shipping agent, as to the value of which he is ignorant, and which the officer very properly, by his examination of the goods, shews that he considers him to be.

Respecting luggage, it requires a declaration that books, furniture, &c. are wearing apparel; and the spirit of the regulation is often violated by the letter of it.

The proof of damage of goods on their passage is required of the merchant, who has never seen the goods, and to which no attention is paid unless the officer has still the custody of the goods, and can, as he uniformly and with great propriety

does, exercise his own judgment; it gives great trouble to the officer and merchant, and is in itself a mere form.

The oath to the petition for the return of goods under seizure, is only considered of value as it is confirmed by the report of the seizing officer; it is, as in many other instances, injurious to the merchant, as presuming that he subscribes his name to that which he will not swear; it conveys no additional evidence of the fact.

Upon recovering duty upon over-entry, the proof is taken entirely from the Custom-House books.

The oath respecting articles for the use of the British fisheries, is productive of great evasion, and from its nature and wording, is entirely at variance with its spirit.

Respecting the export of linens for bounty, whether they are the property of British subjects is liable to constant evasion, and by a little evasion, innocent in itself, the bounty may always be claimed, and which is in fact uniformly the case.

The oaths are so positive, that it seldom occurs they can be understood literally; if not absolute, they would be less objectionable, although still they would be in a great measure formal.

Bristol Memorial.

To the Right Honourable the Lords Commissioners of His Majesty's Treasury.

The Memorial of the Master Wardens and Commonalty of Merchant Venturers of the City of Bristol,
Sheweth,

That the oaths which the present regulations of the Custom-House and Excise require from the merchants and others who have business to transact in those departments, are become exceedingly numerous, and are often required in proof of facts, with the truth of which the parties called upon to take the same cannot be acquainted, and in many cases also of so trivial importance, as to be unworthy of so solemn an attestation.

That this practice of transacting business on oath has proved most seriously injurious to the morals of the parties concerned in it. The general and indiscriminate resort to so sacred an appeal has gradually weakened its effect, until it has become utterly inadequate to the end for which it was originally instituted; in proof of which lamentable fact, your Memorialists need only refer to the additional expedients to which it has been found necessary to have recourse, for securing the revenue from frauds, by the imposition of fines and forfeitures.

Under a firm conviction, therefore, that so general an administration of oaths is as

inadequate to the preservation of the revenue, as it is destructive of the national morals, by weakening that veneration for the Supreme Being, on which alone the obligation of an oath, as well as all moral virtue, must depend :

Your Memorialists are emboldened most earnestly, but most respectfully, to intreat that your Lordships will be pleased to take this important subject into your most serious consideration, in the confident hope that some effectual means may be devised for relieving the public from a practice so universally lamented, and productive of consequences of so serious and alarming a nature to the welfare and character of the nation.

Legacies by the late William Clarke, Esq. of Dulwich.

To the Benevolent Society, Surrey Chapel - - -	£500
Southwark Sunday Schools - - -	500
Protestant Union Society - - -	500
Poor Pious Clergyman's ditto - - -	500
Hoxton Academy - - -	500
St. Saviour's Girls' and Boys' Schools - - -	200
Protestant Dissenters' School - - -	100
Young, Spratt and Jackson's Charity, belonging to St. Saviour's Southwark, for the relief of Poor Alms-House Women, Stock, 3-per cent Consols - - -	2,000
Surrey Chapel Alms-Houses - - -	2,000
British and Foreign Bible Society - - -	500
London Missionary Society - - -	500
Itinerant Society - - -	500

The last three legacies were intended to supply the lack of those subscriptions he had generously given in his life-time, until a further bequest of £10,000, 3-per cent. Consols, to be divided in equal proportions, shall devolve to the said Societies at the death of Mrs. Susannah Clarke, his sister-in-law.

LITERARY.

WE understand that MR. CHANNING'S SERMON (see p. 635 of this No.) is already reprinted at Liverpool.

DR. CARPENTER intends to publish separately, for reasons that will be explained in the Preface, the First Part of his Reply to Bishop Magee, containing an Examination of his statements respecting Unitarians and Unitarianism. This Part will be ready for publication early in December. The Second Part, on the Scripture Doctrine of Redemption, which was originally the Author's sole object, will be proceeded in without delay.

MR. THOMAS READ, architect of the Unitarian Baptist Chapel, now building at Dover, has in preparation for the Monthly Repository some remarks on Sound, as applicable to edifices for public worship, but waits the opening of the said chapel, next spring, to communicate the practical results of a novel theory.

In a few days will be published, A Letter on SUPERSTITION, by the RIGHT HON. WM. PITT, (afterwards Earl of Chatham,) first printed in 1733, addressed to the Multifarious Sects in Great Britain.

Preparing for publication, the second and concluding volume of Dr. PYE SMITH'S "Scripture Testimony to the Messiah;" a work intended to elicit, by a cautious induction, the whole evidence on the most important question in the Unitarian controversy.

FOREIGN.
FRANCE.

THE enlightened and liberal ABBÉ GREGOIRE (ex-bishop) has been returned to the Chamber of Deputies by the electors of the department of the Isere. This has excited much interest at Court, and it is said that an attempt will be made to prevent his taking his seat, on the ground of his being one of the regicides, though he did not vote for the King's death, and though the Charter proclaims an amnesty for supposed political offences prior to the Restoration. To prevent the agitation which this measure must occasion, solicitations have been made to the Abbé to resign his seat. His known character is a pledge of his non-compliance.

PRIZE QUESTIONS.—The Royal Academy of Inscriptions and Belles Lettres at Paris, have proposed the following prize subject for the year 1821:—"To compare the monuments which remain of the ancient empires of Persia and Chaldea, either edifices, basso-relievos, statues or inscriptions, amulets, coins, engraved stones, cylinders, &c., with the religious doctrines and allegories contained in the *Zend Avesta*, and with the indications and data which have been preserved to us by Hebrew, Greek, Latin and Oriental writers, on the opinions and customs of the Persians and Chaldeans, and to illustrate and explain them as much as possible by each other."

The prize is a gold medal of 1,500 francs' value. The essays are to be written in Latin or French, and sent in before the first of April, 1821. The prize will be adjudged in July following.

The Society of Sciences, Arts and Belles Lettres at Dijon, has proposed the following question as the subject for the prize

to be awarded in 1820: "What may be the most effectual means of extirpating from the hearts of Frenchmen that moral disease, a remnant of the barbarism of the middle ages; that false point of honour which leads them to shed blood in duels, in defiance of the precepts of religion and the laws of the state?"

GERMANY.

M. BAHNMAIER, one of the most esteemed theological professors of the University of Tübingen, has been suddenly removed from his chair, and transferred to the deanery at Kirchheim. We are assured that the principles professed by M. Bahnmaier have given offence, and are considered little conformable to the doctrines established in that University.—*Frankfort, Sept. 30.*

The disturbances connected with the UNIVERSITIES of Germany, appear to have had considerable effect upon the number of students belonging to them. Formerly Göttingen reckoned more than a thousand students; but from a late estimate it appeared to have only 770. Halle has 500, Breslau has 366, Heidelberg has 363, Gießen has 241, Marburg has 197, Kiel has 107, Rostock has 160, Gießenwald has 55, Landshut has 640, Tübingen has 698, Berlin has 942, Leipzig has 911, Jena has 634, Vienna has 957, and Prague has 880. The whole number is 8,421 in the sixteen principal Universities of Germany.

SWEDEN.

The UNIVERSITIES of Sweden are in a very flourishing state. In the first quarter of this year the number of students at Upsal amounted to 1,197, and those of Lund to 600. The whole of the establishments of the kingdom professing to communicate classical education, contained 3,485 scholars. These establishments cost the state annually about £60,000; of which £4,000 is employed in the maintenance of youth, during the course of their studies, in cases where such assistance is wanted.

TURKEY.

The Mahometans at CONSTANTINOPLE have taken upon them to follow the example of the Christians on the Continent in persecuting the Jews. One of this people was dragged from his carriage in open day, and stoned, it is said, to death. Severe measures have been adopted against the persecutors. The secretary of an advocate who, at the head of a gang, broke into a Jewish house and demolished the furniture, has been tried and sentenced to dye rasp-wood, which is the last punishment, except death, and is pronounced even more horrible.

The GRAND SEIGNOR has dismissed his ministers, and sentenced the Grand Admiral to the Bow String for peculation. At Constantinople, ministerial responsibility is not a mere doctrine.

Some accounts represent the WECHABITES, the Mahometan Reformers, as by no means extinct or powerless.

SPAIN.

We have great pleasure in recording the establishment, by Royal decree, of the BRITISH SYSTEM OF EDUCATION IN SPAIN. It was introduced into that country by Captain Kearney, a Spanish officer, who, in the year 1817, attended at the Central School in the Borough Road, to qualify himself for the object. The first school was instituted at Madrid, in the beginning of the last year, under the patronage of the Duke del Infantado. It opened with 65 boys, and the number soon increased, and the public attention was attracted to it. A Royal visit confirmed the Establishment. His Majesty issued a decree in May last, authorizing the plan throughout his dominions, appointing a central school at Madras for the education of teachers, and nominating Captain Kearney as Director-General of the Schools, with a salary of 16,000 rials of vellon (£350 sterling). By the decree, the schools are exempted from the interference of all corporations and ecclesiastics! The Duke del Infantado has been elected an honorary member of the British and Foreign School Society, and has addressed a letter to the Secretary, in which he states that 320 boys are educated in the Central School at Madrid, and expresses his "hope that the Lancasterian system will be adopted in all the towns and villages of the realm." This is a bright spot in a dark horizon. With general education, Spain may yet emerge from bondage and superstition and misery.

ASIA.

RECENT MARTYRDOM, at SMYRNA.—The following particulars of an event, which occurred in Smyrna last April, have been transmitted by an English gentleman in that quarter:—

"Athanasius, a Greek Christian, 24 years of age, was the son of a boatman, who carried on a small trade in the Archipelago. The gains of the father being unable to support the son, or the business sufficiently great to require his assistance, he was obliged to look out for employment in some other way; and engaged in the service of a Turk, who, pleased with his conduct, considered him as a proper object for exercising his influence in converting him to the Mahometan faith. After holding out great offers, he ultimately prevailed upon him to renounce Chris-

tianity in the presence of the Meccamay, who is the Turkish judge and bishop. He continued in the service for about a year after, when he quitted it; and having experienced severe reproofs of conscience for his apostacy, he made a pilgrimage to Mount Achas, where there are many convents, from which he returned some months after. On his arrival at Smyrna, in the costume of a Greek monk, he proceeded instantly to the Meccamay, expressed his repentance at renouncing the Christian faith, and his resolution to abjure the tenets of the Mahometan. On which he was confined in a dungeon, and endured the torture with the greatest fortitude, persisting in his resolution to die a Christian. A day was then appointed for his execution in the most public part of Smyrna, and opposite one of the principal mosques; and he was led to the scaffold bound, attended by the Turkish guards. Here he was offered his life, nay, houses, money, in short, riches, if he would still continue in the Mahometan creed: but no temptation could induce Athanasius again to apostatize. On this occasion a Turkish blacksmith was employed to decapitate him. As a last attempt, however, to effect, if practicable, a change of opinion, the executioner was directed to cut part of the skin of his neck that he might feel the edge of the sword. Even this, however, failed of success. He was then ordered to kneel on the ground, when he declared, with a calm and resigned countenance, that 'he was *born* with Jesus, and would *die* with Jesus!' At one blow the head was struck off. The guards then instantly

threw buckets of water on the neck and head of the corpse, to prevent the multitude of the surrounding Greek spectators from dipping their handkerchiefs in his blood, to keep as a memorial of an event so remakable. The body was publicly exposed for three days, the head placed between the legs, on the anus, and afterwards given to the Greeks, by whom it was decently interred, in the principal church-yard of Smyrna. This is the third instance of the kind which has occurred at Smyrna during the last twenty years."

SOUTH AMERICA.

RIO JANEIRO, Aug. 21.—On the 12th inst. being the anniversary of the birthday of his Royal Highness the Prince Regent, the Treasurer and Managers of the Contribution Fund of this city laid the foundation stone of the FIRST PROTESTANT CHAPEL in the BRAZILS, in the presence of a considerable number of the most respectable merchants and other British subjects of this place. Previous to laying the stone, the Rev. Mr. Crane read the 24th and 84th Psalms, when a bottle, containing a few English newspapers, and the coins of several nations of Europe, was deposited; after which, the Rev. Mr. Crane pronounced the chapel to be dedicated to St. George and St. John, in honour of his Royal Highness the Prince Regent, and his most faithful Majesty. The stone was then set in its place, and the ceremony concluded by a very appropriate prayer for the Divine protection and blessing on the work that day begun.

OBITUARY.

J. BENEDICT PREVOST, born at Geneva, August 7, 1755, died at Montauban the 18th of June, 1819. From his earliest youth he evinced a decided taste for study. This taste was opposed by circumstances, and could not be developed but at the time when he settled at Montauban. Intrusted with the education of the son of M. Delmas, a merchant of that town, he resolved to complete his own. He gave himself to the sciences with ardour, and succeeded in making friends, or rather true brothers, of his pupils, insomuch that, having lived with them forty years, he died in their arms. He was Professor of Philosophy to the Protestant Theological Faculty of Montauban, member of several learned societies, and known by his numerous memoirs in Natural Philosophy and Natural History, on the Rot in Corn, on Dew, &c.

July 12, aged 60, MRS. SARAH DENDY, widow of the late Rev. John Dendy, of

Tower-Hill, Horsham. She was as well as usual on the Sunday, the preceding day, and attended the morning and afternoon services at the chapel; but on returning home in her chaise, between five and six o'clock in the evening, she was suddenly seized with apoplexy, of which she died, about a quarter past two o'clock on the following morning.—As a Christian, she had filled her situation in life with integrity and honour; and we have abundant reason for believing that death was neither unexpected nor dreaded by her.—Her loss was severely felt and bitterly lamented in her own family; and the surrounding neighbours evinced much sorrow, and affectionately sympathized in their affliction. Her funeral on the following Friday was numerously attended; and an excellent sermon was preached on the solemn occasion, by the Rev. Mr. Taylor, of Billingshurst, from Psalm xxxix. 4: "Lord, make me to know mine end,

and the measure of my days, what it is, that I may know how frail I am."

Sept. 12, at *Newport, Isle of Wight*, aged 31, Mr. SAMUEL PRICE, Jun., eldest son of Mr. Price, of Portsmouth, esteemed by his relations and numerous friends for his well-cultivated mind and amiable disposition. From education, confirmed by a careful investigation, he was impressed with the truth and importance of Unitarian views of Christianity, and was a zealous friend of institutions for promoting their spread. He felt peculiar satisfaction in those views of Divine Providence usually termed Necessarian, which evidently aided him in bearing with firmness a painful disease of eight years' continuance, and at length in yielding up his breath with resignation and good hope.

— 17, at *Stretton-under-Foss*, in the county of *Warwick*, Mr. WILLIAM WALTON, aged 66, a respectable farmer and grazier; a man highly esteemed for strict integrity and universal benevolence. Mr. Walton's ancestors, for three generations, have been the steady friends and firm supporters of the dissenting interest at *Stretton-under-Foss*; at this time under the pastoral care of the Rev. J. Robertson. The ancestors of Mr. Walton resided at *Hopsford*, in the parish of *Withybrook*, and were eminent for piety and Christian benevolence. About the year 1770, Mr. Samuel Walton, father of the deceased, removed from *Hopsford* to *Stretton-under-Foss*, at which place he shortly after died, leaving a family of five children. William, the oldest of them, married about the year 1780, Elizabeth Bradford, daughter of Mr. John Bradford, of *Street Ashton*; a family eminent for piety, and zealous supporters of the Dissenting interest at *Stretton*. During the forty years Mr. and Mrs. Walton lived together, they were mutually employed in doing good. Providence blessed them with a large increase of their worldly substance, and they remembered, and practised, the command of their divine Master, "Freely ye have received, freely give."

Mr. Walton had no family, but he was the father of the poor of the village in which he lived; no institution or plan, which had for its object the moral and religious improvement of the poor, or the alleviation of human misery, ever passed unregarded by him; his hand and his purse were always ready to aid and assist in every good work. The young in particular have lost in him a valuable friend, and beneficent benefactor. He watched over them with parental solicitude, and never experienced more real pleasure than when he saw the symptoms of piety and

virtue springing up in the hearts of his young friends.

Mr. Walton was in principle a decided Unitarian; and never were the happy effects of Unitarian sentiments more conspicuous than in the free and benevolent disposition, unruffled temper, and pleasing manners, of this good man.

About the year 1787, through the instrumentality of Mr. Walton, a book society was formed, consisting of twenty-one members. Among other books, some of a controversial nature were introduced: of this class we may include the *Monthly Repository*.

Mr. Walton was a man formed for society. Such was the sweetness of his temper, the urbanity of his manners, and his liberality of sentiment to others, that he was not the less endeared to those whose opinions were widely different from his own, than to the friends whose views were the same. It was delightful to observe and to share the innocent gaiety with which he continued to mix in the enjoyments of the young. There was about him all the kindness of human nature in its best form, and an unassuming simplicity, the attraction of which few, if any, could resist. He was generally known, and those who knew him best, loved him most; there are not a few who in him have lost a kind and valuable friend.

His inestimable value as a friend, they who were admitted to share his benevolent and good heart alone can tell. His best record is in the hearts of those that loved him. Whilst they call to mind his sympathy upon all occasions, his valuable advice and assistance upon others; and whilst they feel bereft of this counsellor and guide, they know that the confidings of friendship were, in his bosom, a safe and sacred deposit, and that all that was entrusted to his keeping and to his honour, will be buried with him in his grave. When death snatches such a man from the bosom of friendship, and from the church, even the religion which affords us consolation becomes a mourner over his grave. The solemn event was improved in a funeral sermon preached by the Rev. J. Robertson, on Sunday, the 26th of the same month, to a numerous congregation of weeping friends, from *Eccles. vii. 4*: "The heart of the wise is in the house of mourning."

C. N. S.

Hinckley, Oct. 19, 1819.

Sept. 21, at his house in *Bedford Row*, in the 58th year of his age, Mr. JOHN ELLIS, many years a member of the *Stock Exchange*: those persons who favoured him with their confidence, and the nume-

rous individuals with whom he had transactions, can best appreciate his integrity. Mr. Ellis was for many years a worshiper at the Gavel-Pit Meeting, Hackney, and latterly, since his removal to London, at Essex Street. In both congregations, his memory will be long respected.

We lament that we have to announce the melancholy event of the death, on the 8th instant, at Homburg, in Germany, of Mr. JOHN WELLBELOVED, second son of the Rev. C. Wellbeloved, of York, who had accompanied Mr. John Kenrick to Germany, in order to prosecute his studies for the Christian ministry.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

A Reply to Apeleutherus. In which his Arguments to Prove that Sabbaths, Ministers and Public Worship are useless, and ought to be abolished, are examined and refuted. By John Bentley. 8vo. 7s.

American Unitarian Controversy, containing the Author's Defence of the Unitarian Doctrines, against several Opponents. By John Wright, of Georgetown, D. C. United States of America, late of Liverpool, England. 8vo. 2s.

Three Tracts, by Sir William Jones. 1. On the Legal Mode of suppressing Riots. 2. A Speech on a Reform of Parliament. 3. A Dialogue on the Principles of Government. 8vo. 2s. 6d.

The Anti-Deist, Second Part, wherein the Objections of Infidels are briefly and fully refuted. By John Bellamy. 2s.

The Christian Reflector and Theological Inquirer. Nos. I. and II. 3d. each. [A Periodical work conducted at Liverpool.]

The Emigrant's Directory to the Western States of North America; including a Voyage out from Liverpool; the Geo-

graphy and Topography of the whole Western Country, according to its latest improvements, with Instructions for descending the Ohio and Mississippi Rivers; also a brief Account of a New British Settlement on the Head Waters of the Susquehanna in Philadelphia. By William Amphlett, formerly of London, and late of the county of Salop, now resident on the banks of the Ohio River. Crown 8vo. 6s.

Musæ Biblicæ; or, the Poetry of the Bible: a Selection of the most elegant Poetical Translations, Paraphrases and Imitations of the Sacred Scriptures. Engraved frontispiece. 18mo. 6s.

Sermons.

Two on the Nature and Observance of the Lord's Supper. By W. Gellibrand. 8vo. 1s.

The King, a Blessing, an Honour and the Glory of the British Empire, at Manchester, August 29, 1819. By R. Bradley. 6d.

The Tendency of Christianity to Promote Universal Peace, at Kensington, Sept. 9. By George Burder. 1s.

CORRESPONDENCE.

Communications have been received from Dr. John Jones; Messrs. Howe; John Clarke; J. Read; James Manning; J. J. Taylor; and James Luccock; and from Z.; A.; Anonymous (Liverpool); Philalethes; and J. W.

Dr. Jardine's letter was by an oversight detained at the publishers' till the 22nd inst. It will appear in the next Number.

We are obliged to our Correspondent W. W. for his valuable Communication on Dissenting History. His "Account of the Rev. *Martin Tomkins*" will form the first Article of our next.

A Subscriber to *Dr. Thomson's Monument* inquires what measures have been taken towards its erection?

ERRATA.

Page 475, col. 1, line 17 from the top, for "Garon" read *Geron*.

Page 595, col. 2, line 23, for "retiring" read *reviving*.